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VOLUME II NUMBER 4

THE CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY

OCTOBER, 1933

ADDRESS ALL COMMUNICATIONS TO
THE EDITOR
THE CHRISTIAN REVIEW
1808-1818 RITTENHOUSE SQUARE :: PHILADELPHIA, PENNA.

Single numbers, 50 cents. Yearly subscriptions, $1.50

...THE...

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EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS, *Editor*

Volume II **OCTOBER, 1933** **Number 4**

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The price of THE CHRISTIAN REVIEW is One Dollar and Fifty Cents a year, prepaid. Single copies are fifty cents. All remittances should be made payable to THE CHRISTIAN REVIEW. Address all communications to THE EDITOR, THE CHRISTIAN REVIEW, 1808-18 Rittenhouse Square, Philadelphia, Pa.

... THE ...
CHRISTIAN REVIEW

Editorial Notes

ONE HUNDRED years ago the action of the British Parliament freed the slaves of the West Indies, and put an end to slavery throughout the Empire. This year also marks a full century since the death of William Wilberforce. As he lay dying word was brought to him concerning the success of the Anti-Slavery Bill, and he died happy in this consummation of his hopes and labors. It is significant that in two successive years Parliament enacted the two most memorable pieces of moral legislation in the entire history of England, the Reform Bill of 1832 and the Anti-Slavery Bill of 1833.

* * *

THE DIRECT causal agency in the case of the legislation abolishing slavery was the momentous campaign conducted by William Knibb, a humble Baptist missionary of Jamaica, with the aid of a fellow-missionary, Mr. Burchard. After an experience of eight years, Knibb was convinced that the only remedy for the horrors of slavery was complete emancipation. Commissioned by the missionary group he set sail for England in March, 1832, a young man of twenty-nine. As the boat on which he journeyed came into the English Channel, the pilot brought the news that the great Reform Bill had been passed. He at once exclaimed: "Thank God! Now I'll have slavery down, I will never rest, day nor night, till I see it destroyed root and branch."

* * *

THEN FOLLOWED such a tremendous campaign, in the interest of morals, humanity and religion as England has seldom or never seen. In the teeth of fierce opposition, Knibb

inaugurated his nation-wide crusade. Eustace Carey, a nephew of William Carey, who accompanied Knibb on several of his speaking tours, testifies that he had never heard such eloquence from human lips. "I have witnessed congregated masses burning, almost raving, with indignation at the slave system as he depicted its cruelties."

* * *

AT LAST Parliament was moved to action. Knibb was called before Committees of both Houses, and, armed as he was with a multitude of exact statistics, he spent many hours with these Committees in conference and debate. Finally, at the Parliamentary session of 1833, the bill abolishing British Colonial slavery passed its third reading and was enacted into law. It is fitting that every Christian minister should aid in the observance of this notable anniversary by preaching at least one sermon on the life and work of the obscure young missionary of Jamaica who brought to pass such a mighty moral victory.

* * *

IT BEHOOVES us also to remember that another notable anniversary is in the offing. Dr. J. C. Carlile, the distinguished Editor of *The Baptist Times,* in an illuminating article in the January issue of THE CHRISTIAN REVIEW, called our attention to the fact that 1834 will mark the centenary of the birth of Charles Haddon Spurgeon, undoubtedly the greatest preacher of the nineteenth century. We trust that all of the Protestant denominations in America, as well as in England, will assist in a worthy celebration of this important anniversary.

* * *

AS PROFESSOR LIVINGSTON indicates in his article on another page, the Northern Baptist Convention decreed that the chief emphasis of the churches during the current year should be centered in the work of Evangelism. No action could have been wiser or more practical. It is to be hoped that the emphasis, and the campaign, may continue far beyond the limits of a single convention year.

EDITORIAL NOTES

IT SHOULD be kept clearly in mind, throughout the impending campaign, that the most important message in the world is that of evangelism. This matter of soul-saving should permeate every meeting, whether of the local church, the group gathering or the big convention. Melvin E. Trotter, the well-known mission worker once said, in an address at the Northfield Conference: "I was at work as a drunken barber when some of the boys planned to get me to attend a meeting held by D. L. Moody in Freeport, Illinois. They kept me pretty decent for that day, and took me right up into a front seat. That afternoon Mr. Moody paid off the entire debt on the Young Men's Christian Association, but I went out a drunkard as I had come in, and for ten long years I went on that way. I have often wondered what would have happened if Mr. Moody had stopped money-raising that afternoon and just preached the gospel. I wonder how much sorrow and trouble it would have saved me all those years. I never dreamed that Jesus could save me from sin." It would be startling to a large number of preachers to know how many "Mel Trotters" pass through their meetings, unredeemed, because of digressions. The message of salvation is the most vital that can come to a lost soul.

* * *

WE ARE constantly receiving pamphlets that implore us to keep healthy; magazines devoted to health culture; expositions by ex-athletes; and advertising circulars and booklets, warning us of dangers, and assuring us of perfect physical vitality and even an excess of hilarious health if we will buy their medicines, purchase their preparations or practise with their apparatus. Most of the daily papers have "Health Hints," or a "How to Keep Well" section, or "Hygienic Advice." Having smilingly withstood all of this furious tempest of health propoganda, and feeling at all times in excellent physical condition, we have made no perilous experiments in special health treatment. We admire, however, the persistence of these repudiators of invalidism and old age. We desire just now to call attention to the

fact that when Jesus had healed a severe disease he afterwards restored the man's soul to a condition of spiritual soundness, and caused his spirit to rejoice with enthusiasm in its new-found health, or wholeness. Christians should surely be the most indefatigable agents for the Christly panacea which brings soul-health. Advertisers are needed. As concerning the soul, Christ is the Great Physician, the New Testament is a medicine chest, every operating virtue is a divine electric treatment, and the whole Christian experience is a series of unequalled setting-up exercises, warranted to produce virility, poise and power.

* * *

SPEAKING OF the healing tonic of religion, we call attention to the fact that the healthy-minded appeal has great effectiveness in the case of approach to youth. A successful worker with young people assures us that although much flippancy is manifested on the surface, in remarks about the church and religion, there is nevertheless a deep religious interest in the minds of the boys and girls of today. In two respects there has been a marked change from a generation ago. Our youth despise all sentimentality, and especially the "pious tone" and any attitude of supersanctity on the part of their elders or friends of their own age. They also dislike everything that savors of morbid self-examination. The ancient form of prayer meeting testimony, which elaborated personal experiences and set forth the rather egotistical struggles of the individual in his warfare with the devil, is peculiarly obnoxious to many active young folk. They welcome the challenge of Christ, however, and are ready to enter upon a "spiritual adventure" with Him as their leader. They dread the self-conscious type of Christianity. This is interesting, because in their general relationships adolescents are inclined to be unduly self-conscious and sensitive. If this analysis be correct it supplies a valuable suggestion that as real religion liberates the personality in a remarkable degree from both self consciousness and egotism, the adolescent can be persuaded into

Christian discipleship by a portrayal of Christ as a whole-souled liberator and regenerator.

* * *

IN OUR own lives and in our hearty approach to others in our evangelistic appeals, let us be ever venturing beyond the useful and the commonplace. The better spirit urges us forward into the spacious liberty which belongs forever to the friends of joy and loveliness. Life is not hard to him who has a fragrant garden in his soul. He may take refuge there from harrowing cares and the disturbing voices of a threatening world. Dismays and disorders do not affect this quietness of the inner self. The earth outpours its gratitude to the man who courts its beauties and its mysteries. "Earth's crammed with heaven" for him who has eyes to see and a heart to enjoy. He who has heaven within finds heaven without, and God in every wayside flower. He who each morning lifts up his eyes unto the hills is fortified with strength for common labors. We do well to be thankful for the daily grind. It tests our faithfulness and proves our manhood. But he who looks not beyond this necessary movement of the dull machinery of life; he who gathers not to himself the unseen riches, the cultural and artistic values, and above all the religious faiths and inspirations, feels himself a slave bound to dull tasks, yet has naught above or beyond to hearten his effort or invigorate his toil. The winner of the ampler life possesses the overflowing cup. Goodness and mercy shall follow him all the days of his life.

Karl Barth: His Religious Influence

By Rev. Henry J. Wicks, D.D.

ONCE at a conference I heard an address on the incarnation of the Son of God and at the close a minister said he agreed with every word in that speech from its commencement to its close. Then a Scot, saint and scholar, arose to express his appreciation of the address but he went on to say this cautious word: "However, I have never yet heard a man speak for half an hour on a deep subject and found myself in complete agreement with every word he uttered." That comes vividly back to my recollection when I read Karl Barth's books for I find myself in sympathy with many criticisms which have been passed upon him. He says some things with which I profoundly disagree. But he has also much to say which is of vital significance for our life and work as Christian people, and the purpose of this article is to call attention to these points in his teaching.

We are told that half the German ministerial students of today are his followers and there is quite a literature about him in Europe and America, the work of his opponents and supporters. Even in Japan his teaching is being carefully studied. He is a Professor of Theology in Münster University and a minister of the Reformed Church which was formed under the leadership of Ulrich Zwingli. His work is a reaction from the modernism which has largely characterized German Protestantism in our times, and a return to the Reformers and to the Bible.

I. *His great service is that he calls us to the Holy Scriptures to hear God speaking there to ourselves.* He makes his own that statement of Luther, "Everything hangs on God's Word." At the close of the war, he and his friend Thurneysen found themselves as young country pastors in an awful spiritual crisis. They had been theologically educated, they had enjoyed the advantages of a university training but now they woke up to the fact that they really had no Gospel

to preach. On the cover of a Unitarian paper I once read this statement: "No minister of this denomination has a Gospel of authority to preach." Some seem strangely content to be in that position, but to these two young men it was an agony. They could not rest in a religion whose only basis was human reasoning. They were longing for the clear Word of God.

Barth came face to face with it in "the strange new world of the Bible," as he calls it. There he found God Himself speaking to men. Supremely he found God "breaking through" and making Himself known in Jesus Christ, "conceived by the Holy Ghost, born of the Virgin Mary," crucified, risen and ascended. "Take your shoes off your feet," he says, when you name Him, "for the place whereon you stand is holy ground. He is the Lord, the Revelation of God . . . the only begotten Son of God." There in the Book and above all in Christ, he came to know the truth which "is given to us not as the product but as the presupposition of all our thinking concerning God." So he cites approvingly that finely true paragraph in the *Heidelberger Catechism* about the Trinity: "While there is only one Divine Being, why dost thou name three, Father, Son and Holy Ghost? Because God has so revealed Himself in His Word that these three distinguishable Persons are the one true eternal God."

"Into the world of men," he says, "with their ethics, their metaphysics and their religions, there has entered something different, something which is distinguished fundamentally from everything which man can know from himself outward." It is that in the Gospel, "God reveals His holiness and love, assures us of His will to fellowship, declares to us forgiveness of sins and promises new life." "All theology can only begin with *Deus dixit*—God spoke."

Now it is impossible to exaggerate the vital importance of all this for our own day and all days. The God Who is holy love, Who justifies the sinner freely by His grace at unspeakable cost to Himself, is made known to us only as He reveals Himself in His Son. Of course, we should value

duly every contribution to religious thought which the mind of man can make. But we certainly cannot maintain the competency of the human intelligence for obtaining by its own reasoning that knowledge of the Father which alone can satisfy the deepest needs of humankind. We need a divine Word every whit as much today as Plato did when he spoke of his own reasonings about immortality as a raft on which men must "risk the voyage of life unless it were possible to find a stronger vessel, some Divine Word on which we might take our journey more safely and securely." In Christ we have that Divine Word. He is not merely the finest flower of humanity, man raised to the n'th degree, but "God manifest in the flesh."

Old Jewish legend says that when Lucifer, son of the morning, was asked in the nether regions what he missed most of the things to which he was used in heaven, he answered: "I miss most the sound of the trumpets in the morning." The trumpet note, ringing out in confident, defiant, challenging fashion, stirring one's blood, rousing the soul to the joy of life's conflict or duty, was missing in hell, and alas! it is often missing to men on earth.

Dante tells us the one way to its recovery in these words of his to the Apostles:

> "I in one God believe,
> One sole eternal God of Whose love
> All heaven is moved, Himself unmoved the while.
> Nor demonstration physical alone
> Or more intelligential or abstruse,
> Persuades me to this faith; but from that truth
> It cometh to me rather, which is shed
> Through Moses, the rapt Prophets and the Psalms,
> The Gospel and what ye yourselves did write
> When ye were gifted of the Holy Ghost."

II. *Upon this basis Barth reminds us tellingly of the duty of the preacher.* Two things, he says, make it possible for a man to stand up to preach. The first is that we believe God Himself has spoken to us, and the second that we are convinced that He has given us a commission to speak in His Name. The sermon is indeed, since it is man's word, a very imperfect thing and we must never identify our utter-

ances with God's Word. Martin Luther did that. He declared that when a man has faithfully preached he can say he has been "an Apostle and Prophet of Jesus Christ in his preaching" and has no need to seek forgiveness; for God, instead of forgiving, will honor and crown him.

Barth says the only answer to that, with all respect to Dr. Luther, is "a flat *No;* that goes too far." Perhaps Barth himself in his turn goes too far when he adds that no work of man more stands in need of God's forgiving grace than preaching; but that statement was born of his intense sense of the fact that no man can speak as he should of God and for God. It comes from the same sense of the inadequacy of men for this work as Paul had when he asked the Colossians to pray for him that he might make the Word manifest and speak as he "ought to speak." It arises, of course, also from the fact that the best of us is sometimes lacking in holy zeal and carefulness.

So Barth reminds us that the preacher must speak "with all humility, with all consciousness of the inadequacy of his words" and that he is to put forward not merely his own opinions, but God's Word, according to his best knowledge. For he is a herald or ambassador who must speak what is commanded. Let him do that, depending on the grace of the Holy Spirit, and then God can speak through him. Men will have the treasure though it is in earthen vessels.

Awhile ago I heard of a service in an English country town of which a reporter in a local newspaper wrote: "The people as they streamed out of church were not saying, 'What a great man the speaker is' but 'What a great *Christ* he preached to us.' " Barth reminds us that that is our true aim in the pulpit. The preacher should resemble the mediæval monkish painters who depicted Jesus Christ our Lord as the one great figure on their canvas and themselves as tiny worshipping figures at His feet.

Barth will also admonish us to keep ever in mind that the preacher has to deal with men who are sinners against God, whose revolt has made such a breach between themselves and Him that only He can restore the fellowship. He has

to declare that Christ is the bridge "over which God comes to us." So the Christian minister's message is not addressed to the *public* merely; it is a direct personal word to every individual hearer. He, if he is true to his commission, says Barth, is not merely a clever conversationalist seeking a hearing, nor merely a teacher desiring comprehension, nor merely an important person satisfied with acquiescence. He is to be the agent of God by Whom He sets a man in the "crisis" where he is called to say Yea or Nay to God and cannot escape but must choose the one or the other.

There is always much *cool* thought in the minds of men concerning religion but the preacher's aim is to stir what Barth calls "existential-thinking." It is the vigorous and serious thinking which a man does when his very existence is at stake, the thinking that brings a man to his knees in definite submission to the authority of God. Barth puts all this in memorable words (I cite McConnachie's rendering): "The sermon is the attempt of one, called in the Church for that purpose, to express in his own words and to make intelligible to men in the present, through the exposition of a piece of Bible witness, the promise of the revelation of God, of His reconciliation and calling here and now, for those who are waiting for it."

When a man of God stands up in a pulpit with the open Bible on the desk and a gathered congregation before him, it is a solemn moment for him and for the people. It is an occasion fraught with the most momentous possibilities. Carlyle cries out, "Oh! that the speaking man would find the point again," and Barth serves us all well when he reminds us that the minister's grave responsibility is so to speak God's Word that men may be brought into the "crisis," so to utter it that they will be likely to be drawn to Him in penitence and faith.

III. *Barth insists, moreover, on the truth that this work of declaring the Word of God is "A service fundamentally and practically given to the Whole Church."* The Church is not a fellowship which men form of their own will for common ends, but a society into which they come by a divine

call and that is a call to service. Whereas Rome claims to be the channel of grace and asserts that the Church in the Mass carries on Christ's priestly work, whereas she holds that her Pope is Christ's Vicar in the teaching and the kingly office, Barth declares that the Church was not created to arrogate to herself honor and power in the world. She is "a Church of sinners under the sign of the Cross."

"The Reformation was the reëstablishment of the Church as the Church of the divine pity" and her members have their status not from any merit of their own but from faith. That faith leads to service. So he defines the Church as "the Community of those commissioned to the proclamation not of opinions and probabilities but of the truth in the matter of the relation of God and men."

"All Christian speech, from the simple words in which a mother instructs her child to the Sunday preaching of the learned pastor, from the expression of the religious thought of a private Christian to the treatise of the recognized theologian" must be of the same quality, true to the Word of God, aiming at the same result. It must have in it "a little drop of the anointing of a prophetic mission." So he reminds us that the whole Church should be a body of witnesses and that there is serious responsibility for us in our speech in the family and in social intercourse.

IV. *"The Gospel," says Barth, "is the alarm call and fire signal of the coming New World."* That was an arresting sentence to me. Is *that* the good news of God? I asked. Much more ordinary was a definition of his on which I came later: "The Gospel is the altogether new, unheard of and glad news of God."

Certainly the first statement, taken by itself, would be no completely true account of the Gospel; but it is awful news. Barth is possessed by the conviction that we need to be reminded that Christianity calls men to face the last things: it is, as he puts it, "altogether and utterly eschatological." Across the River, when the judgment is set and all men stand before the King, when the great separation between the sheep and the goats takes place and the righteous inherit

eternal blessedness, where shall the ungodly and sinner appear? What man shall stand when God arises to judge the secrets of men? Barth is right. The Gospel is the alarm call and fire signal of a truth. On the other hand, it is also the amazing, joyous truth of God, for great New Testament words fall like balm on an aroused and quickened conscience—forgiveness, justification, reconciliation, redemption. So Barth summons us to preach the Last Things. He would have us call men to realize that they are guilty sinners who must come to the judgment bar of God. Have we been really true to this part of our commission? Certainly if we miss it out, we shall not be as effective as we might be as servants of the Word of God. On the other hand, Barth bids us remember that we must woo men, and that the Word which we are to hear and proclaim is not a *demand* upon men so much as the *offer* of the greatest of gifts. It is the Word of Reconciliation.

Three Types of Success

"SUCCESS" is one of the privileged terms in the common word-market. We even speak of successful criminals. There are really only three types of successful men. A man may spend his time in search for wealth or secular power, and find it. In the world's eyes he is the most successful man. A man may give himself to intellectual discipline and self-culture, and gain his goal. He has won a more admirable success, though he may win fewer plaudits than the Crœsus of the first part. A man may dedicate himself to the cause of righteousness. He is not a favorite of the crowd, but he has earned the highest possible success. This type reaches its richest development in the person of the devout Christian. He is a child of two worlds, and brother to the world's Redeemer.

Isaiah 50

By Dr. Kyle M. Yates

THE exiles needed comfort. Jehovah wanted them to know that pardon, restoration, and forgiveness were ready for them. They must know why the exile was necessary. No complaint must be lodged against God for it. No legal impediment to the redemption of Israel exists. The covenant relation, so sacred in Jewish minds, has not been broken beyond the possibility of renewal. To encourage them God uses two clear analogies from daily life.

The "bill of divorcement" was a document, given by a husband to the woman whom he put away, containing the formula of the divorce and giving reasons for it. The Mosaic law (Deuteronomy 24:1) and the Mohammedan law allowed men that privilege. This document made the divorce absolute and final. The woman could never come back to her husband. (Among the Arabs today the man may put his wife away by pronouncing the verdict of divorce a certain number of times.) Jehovah assures the people that no divorce has been granted. No such document exists. He has had sufficient reason for such drastic steps but he has left the way open for full reconciliation. Zion has no bill of divorce to show.

Another figure is used to drive home the same truth: "Which of my creditors is it to whom I have sold you?" Children might be sold into slavery to pay a debt. The father could do it willingly or the creditor could come and take the children to satisfy his claims (Exodus 21:7; 2 Kings 4:1; Nehemiah 5:5; Matthew 18:25). It is certainly inconceivable that God is in debt to any creditor. He does not have to surrender his children to pay his own debts. Why then was the exile necessary? Why were the children sold into slavery?

God pictures Himself as painfully surprised that the people have not believed and received the good tidings. He has

come to them with a call to repentance and an offer of deliverance. How does God come? The Targum answered that question by adding the words: "In the prophets." It seems however that the author had in mind the Eternal himself who came in the fulness of his personality. It may be (as Delitzsch says) that it is the Servant who comes to these disconsolate ones.

Bluntly he asks the question: "Is it the case that my hand is too short to redeem?" (Cf. Persian dast kūtāh, "short handed.") To silence any anxious fears concerning His power He appeals to His mighty deeds in the natural sphere. He takes instances from the time of the exodus to prove His control over nature. "Rebuke" is the opposite of "create." He causes the created matter to go out of existence. He is the Almighty who can cause the sea to become a wilderness, make the rivers a dry, hard piece of ground and cause all the fish "to stink" (Exodus 7: 18) or "dry up." The Bodleian manuscript and the Septuagint favor tîvăsh ("dried up"). He can cause the heavens to be covered with dark, murky garments of morning. A sunless and starless night of ruin and destruction is easy for the great Creator of everything.

A Poem (4-9)

The third Servant poem follows in verses 4-9. (The others are 42: 1-9, 49: 1-9a, and 52: 13–53: 15). This time the Servant is introduced as speaking for himself proclaiming to them in "their self-wrought misery" the way and work of salvation. This poem is a link of connection between the first two and the great picture in chapter 53. The figure of the Servant is individualized in a higher degree than in the others. He speaks in the first person reciting his experiences. He tells of his discipleship, his full preparation for his ministry, his persecution and fortitude under the ordeal and his bold confidence of vindication when God should pronounce judgment. The Servant is divinely prepared (called, instructed, given insight, and approved), divinely empowered, divinely compassionate and divinely assured of a triumphant mission.

VERSES 4, 5

The Servant represents himself as a "learner" or a "disciple" who is being taught by the "Adonai Yahweh." (See also 5, 7, 9.) "Lĭmmûdhîm" is the older word for "talmîdhîm" and is represented in the Greek by "mathētai." It may mean "disciples," "learners" or it may mean "learned" or "trained." (Lamadh means to strike with a rod, to discipline, to train, or to cause to learn.) In the other poems the idea is of a special call, endowment, preparation, preservation. Now is added the season of teaching through which the Lord teaches His Servant. The infinitive construct with the preposition expresses purpose. This disciple's tongue is an expert, an eloquent tongue. His ministry of consolation is to be a new departure in prophecy. He receives special preparation in addition to the fact that his message is given to him from the Lord Jehovah.

The expression "to sustain the weary with a word" is a difficult construction. The A. V. follows Jewish scholars in rendering it "speak a word in season." It takes the word from " 'ēth" (time). Modern interpreters claim that it is from an Arabic word ("gatha"), meaning "to help." It seems however that the Hebrew of this word would be " 'ush" and not " 'uth" as needed for this meaning. Levy would translate it, "to silence the weary with a word." Fortunately the meaning is practically the same with either translation. This Servant is called to deliver and to lift up those anxious and despondent whom Jehovah is trying to bless. It is to be a tender and helpful ministry to those in deep need. His very words will lift the drooping, exhausted heart (Cf. 42: 3).

"Morning by morning he arouseth my ear to hear as a learner." The verb is the Hiphil (causative) of a verb that is reflexive in the Qal (frequentative). Jehovah causes the ear to stir and arouse itself early in the morning so that the divine message may be given (Cf. Mark 1: 35). At the very start of the day God grants him the necessary power of perception to receive them (Ḳimḥi). The Servant does not receive his message in dreams or visions or ecstatic moments

of the night but in his keenest working hours. This occurs *every* morning so that he is never more than one day from direct revelation. (Note the repetition of the word to get the consecutive idea.) When the ear has been fully awakened God takes him to school to himself like a pupil or a learner.

In that moment of revelation the Servant is given a glimpse into the future and is allowed to see the suffering, the insults and the shame. Instead of revolting, hesitating, and turning back he responds to the divine call with eagerness and steadfast obedience. He refuses to hesitate. "I have not been defiant" (stringere). (Cf. The way Jonah acted.) Such rebellious defiance had always characterized the nation. The Servant is entirely free from the taint. He does not refuse. "He made me obediently attentive, not rebellious." He does not backslide. Those words are not applicable to any but an individual. The Nation cannot qualify.

VERSES 6, 7

He does not draw back from the suffering connected with His mission. Shame, insults, and persecution do not prevent him from a full performance of his task. The path leads through bitter reproaches, but we find him a patient sufferer. The Speaker declares his voluntary aquiescence in the hardships of his lot (I give). His suffering is vicarious. His back is willingly laid bare for the ones who care to flog him. The same word may be used to thresh the grain. Plucking the beard was considered the greatest indignity possible to a man. The beard was considered the mark of venerable years and of the conduct befitting them. (Cf. Nehemiah's word concerning his treatment of Jews who deserved punishment. Nehemiah 13: 25.) When the Servant claims to have submitted to such insults he would have us think of him as being obedient in the accomplishment of an honorable task. (Cf. Matthew 26: 67–27: 30 and John 13: 22.)

The submission to spitting was also a very serious matter. It was ordered by Moses as one of the severest punish-

ments, carrying with it lasting disgrace (Deut. 25:9). Among the Medes and Persians it was highly offensive to spit in the presence of another. To see how our Lord regarded it we may turn to Luke 18:31, 32 and Mark 14:65.

We find a full explanation of his fine courage and fortitude in the expression: "But the Lord Yahweh helps me." (Cf. John 4:34.) Against all these mockers he sets his Lord. The verb "'azar" (to surround for protection) in the imperfect should be renderd in the present tense (frequentative) to conform to the other present tenses. Jehovah comes repeatedly to his aid and brings the help needed for every trial. The "waw" connects contrasted ideas (B. D. B.).

"Because of (on the ground of) his help I have not been confounded" (stricken or inwardly surprised). He has continued to win inward victories. His courage and high resolve have not failed. He has continually set his face in determination like a flint. Hăllāmîsh is equal to the Assyrian "elméśn" which closely resembles the Arabic "'almās," "diamond." (Cf. Jeremiah 21:10; Ezekiel 3:9. See the use in a bad sense in Jeremiah 5:3 and Zechariah 7:12.) The Servant is already conscious of victory. He knows that he is not going to feel like hiding himself (42:4). He is not to be disappointed in his confidence. The quiet trust of the previous verses now breaks forth in the strong vigor of the warrior.

Verses 8, 9

In these verses we see a picture of a trial scene. The advocate stands at the Servant's side. The Servant is confident that he is going to be awarded the verdict. He throws down a challenge to his foes. The Servant is treated as guilty by the world but by Jehovah he is declared righteous. The two words măsdîq and yărshîénî are "forensic antitheses." The former means to pronounce righteous while the latter means to pronounce guilty. (2 Sam. 15:4; Deuteronomy 25:1.) In the court scene the Servant challenges his opponents to stand up and prove their charges. He knows that Yahweh is a righteous Judge and that a righteous defendant will be vindicated.

In the Jewish courts there were no lawyers to defend the accused. A man stood and faced his accuser and the decision was left with the judge. The jussives and the cohortatives present the full force of the challenge. The Servant is urging his accusers to come out and stand with him before the arbiter. As in Exodus 24: 14 the accuser is called the bă'ăl mĭshpāt dominus litis. "Who is the master of my cause?" or "Who has it in his power to bring me to judgment?" These puny scoffers, all of them, may stand and oppose him but they will fall away in decay as a moth-eaten garment. These tormentors who are foolish enough to challenge him will either be consumed in the very presence of the Judge or become submerged in oblivion after they have failed to make good their charges against the Lord's Anointed. Thus one who attacks Jehovah's chosen representative has no hope before the Judge. "I find no fault in him."

VERSES 10, 11

The chapter begins with words of Yahweh (1-3). We find the closing verses coming from his mouth too. The prophet represents Yahweh drawing a moral lesson from the words of the Servant. He sees two classes of people who needed to hear an application of the Servant's words. He wants both the godly and the ungodly to know that the servant is God's appointed means of salvation. He first addresses those who fear him and hearken to the voice of his Anointed. Instead of the participle, "the one who hearketh," the LXX and the Syriac have an imperfect "let him hearken." This necessitates the addition of a Yodh to the verb but it is said to give "a better turn and more elegance to the sentence." As he walks in the dark places he is exhorted to put his trust in his God who alone has established himself as secure. He cannot forsake his follower or deceive him. Bātăh and nĭsh'ăn are "designations of the fiducia which is the very essence of faith."

In verse eleven Yahweh sends out a threat against the ungodly ones. Those who despise the word of the Servant shall suffer torment. They who have girded on the fiery

weapons of calumny and anathemas to make war against that Servant are warned that they shall partake of their own tortures.

The verb translated "gird yourselves about" does not seem to suit the metaphor so well, and consequently a number of commentators change the radical so that it would mean "set on fire," "Ye that raise the flame of fire about you." It is just as good to hold the text and see the picture that Isaiah probably had in mind of men girding themselves with fiery arrows for an attack. Each man has equipped himself with these instruments of destruction. He intends using these to afflict the Servant. Jehovah predicts that these weapons will be used to bring torture to their own bodies. They will be forced to suffer in the heat of the very arrows they have kindled. The fire of their indignation suddenly becomes the fire of divine judgment, and this fire becomes a bed of pain for them (Cf. Luke 16: 24).

The Gaiety of Life

THERE is much to be done before we die. We live in a fascinating world. Its streets are paths of promise. Its doorways open ever into larger opportunities. The chimes of its bells are calls to virile action. Life answers life, and the heart of the strong men responds to the challenge of every changing hour in the march of men and things. It is good to be alive. It is blessed to be busy.

The children of the flame are life's prize-winners. Electric energy achieves. The thoroughgoing Christian loves life. He serves his Master and his Church with vitalizing energy. The gales of the Spirit sweep through his soul. His joy is overbrimming because his life is hid with Christ in God.

An Open Door for Evangelism

By Professor Benjamin T. Livingston, A.B.

THE Northern Baptist Convention at its annual meeting held in May, 1933, at Washington, D. C., declared itself in one of the resolutions thus:

"Resolved, That we recommend that the Northern Baptist Convention make Evangelism its major objective for this year, and we request a coördinated effort of the coöperative agencies of the entire convention to enlist every local church in the convention program of Evangelism."

The convention was composed of delegates from Maine to California and organizations that function not only at home, but in our dependencies, in India, China, Japan and Africa, and unto the uttermost parts of the world. The Convention had a vision and was thinking and acting in a representative way for millions of church members.

And why should we not think of Evangelism in terms of a nation and of the world? "God so loved the World," we read, and are we not thinking with our Lord who gave Himself for the world, and who sent His disciples into all the world? It is high time that we forget thinking only of the local interests, of "Home" and "Foreign," and feel the total bigness of this major task of Evangelism that has been committed to the church of Jesus Christ.

Dr. deBlois in his latest book, "Evangelism in the New Age," says: "When a crisis emerges the student finds a problem, the pessimist a tragedy, the critic a subject for his dissecting apparatus, the politician a chance for trickery and fine phrases, while the stalwart Christian finds in some way a divine opportunity.

"The church must discover its opportunity and enter into it with faith and unflinching fervor. In the tangled web of our present-day life, it must seek and find the thread that will unweave the knotted skein. It must illuminate the shadowed situation by rays of ethical insight and spiritual vision.

"Since Calvary the resources of heaven have been available for men upon earth. These illimitable reserves must be brought into play to 'solve the riddle of this painful earth' and stay the sordid miseries into which humanity has come because of its stupidity and sin."

EVANGELISM

It will hardly be necessary to define again what we mean by Evangelism. It is primarily the proclamation of the good news of the Gospel of Christ. The purpose of this proclamation is to bring the message of God's redeeming love in Christ to those who do not know it. The object of the proclamation is to persuade all who hear the gospel to accept it and yield their lives fully to its claims.

The following paragraph from THE CHRISTIAN REVIEW for October, 1932, "Has Evangelism Failed?" is very suggestive: "The chief business of the church is to establish the Kingdom of God on earth. The means of achieving this end is that of Evangelism. All other ways and measures are secondary and definitely subordinate. By evangelism the church endeavors to realize the prayer 'Thy Kingdom Come.' Adequate evangelism involves the enlistment of all the forces of the church for the redemption of the world."

Wareing in his book on Evangelism makes the distinction between initial and essential evangelism. Initial evangelism he thinks of as the necessary acceptance of Christ as personal Saviour on the part of the individual, and essential evangelism as the Evangel of Jesus expressing itself through the individual in its relation to all of life, to social, industrial, political, national and international relationships.

For us the Evangel of the new life in Christ is a supernatural experience as Jesus declared to Nicodemus: "Ye must be born again." We believe that every one without exception is in need of this experience, for "all have sinned and come short of the glory of God." We are slowly learning that every disciple of Jesus is both salt and light

to the world, a preserver of all that is good, and a light to men and women who grope in mental and spiritual darkness. There has been an urgency within us as a denomination to proclaim everywhere the glorious news that "He that believeth on the Son hath everlasting life."

Missions

The foreign mission enterprise had its beginnings in evangelism. This was reëmphasized by the International Missionary Council at Herrnhut, Germany, in July, 1932. "The situation throughout the world which constitutes the background of all the deliberations of the committee is an urgent call to a bolder and more convincing presentation of the Christian message. The world is in desperate need of regeneration. Christianity calls men to a complete conversion of the mind and a radically new life. Our evangelistic task is so to present Christ to men that they will be confronted with the necessity of a real decision. We desire to call the churches and missions to immediate coöperation in a more earnest evangelistic endeavor.

"Our aim is the personal conversion of men to a new life in Christ, to complete surrender to God, and to new relations of love with their fellowmen. From a true conversion of heart and mind there must follow a new discernment of ways of living that are in accordance with the mind of Christ, and a new determination to wage war on the evils of society and to redress the wrongs of the world.

"We recommend further that the National Christian Councils be invited to undertake, and to encourage the churches and missions in their areas to undertake, a fresh study of the methods of evangelism best suited for reaching different classes of people, and that the officers of the International Missionary Council include among their major tasks the assisting and coördinating of such studies."

As a denomination we have come to our present strength and influence because of the results of evangelism. Our pastors for the most part, like Timothy of old, have been our evangelists. Our churches have rejoiced when from

year to year they were able to report additions by baptism, and baptism for us symbolizes in water the new life in Christ. At the very heart and origin of our great Home and Foreign Mission Societies, evangelism has held a supreme place.

The statement issued by the Board of our Foreign Mission Society at Milwaukee emphasizes this fact: "Guided by the facts that Baptists have always been known as evangelicals, and that the gospel is the most important message of the Scriptures, we have demanded that all our officers and missionaries be loyal to the gospel. We will appoint only suitable evangelical men and women; we will appoint evangelicals, and we will not appoint nonevangelicals. And by the gospel we mean the good news of the free forgiveness of sin and eternal life (beginning now and going on forever) through a vital union with the crucified and risen Christ, which brings men into union and fellowship with God. This salvation is graciously offered on the sole condition of repentance and faith in Christ and has in it the divine power of regeneration and sanctification through the Spirit. The only reason we have for accepting this gospel is our belief in the deity of Christ in whom we see the Father, a faith founded on the trustworthiness of the Scriptures, and the fact that we have experienced this salvation in our own hearts."

It would be impossible to think of missions as we have grown in influence and power as a denomination had it not been for the primary impulse and conviction that sent Judson and the long line of heroic missionaries to the ends of the earth to make known the gospel of our blessed Lord. The American Baptist Home Mission Society has within its charter a sentence which is evangelistic in the fullest sense of the term: "North America for Christ." Wherever its missionaries have gone they have been the representative and the very embodiment of evangelism. The Department of Evangelism of the Home Mission Society through the State Conventions has been a constant and aggressive agency for evangelism. If then, the resolution to make

evangelism the major objective this year becomes vital and commanding, it will be necessary for us to set our denominational house in order. We shall need the utmost thought and care given to such spiritual preparation as shall include, pastors, members of churches, and local, state and national organizations, for we must have a closer and deeper fellowship with our Lord if we would "Go—preach His gospel to every creature."

COÖRDINATION

Coördination for the sake of the major objective of evangelism is a new term for us as a denomination. For years our forward-looking pastors and laymen have been suggesting the wisdom and the need of coördination. We have been thinking of coördinating Conventions, Societies and Boards. The resolution calls for the coördination of our coöperative agencies. Industry has found this principle of great value. The government of our country has applied it with the result of smoother working machinery, and larger returns. The idea is to harmonize all our organizations, the Board of Missionary Coöperation, our Five National Societies, the Board of Education, the B. Y. P. U. of America and the State Organizations for a year of intensive and extensive evangelism.

Too long have our National and State organizations planned and worked their programs of evangelism independently of each other. But now through representation on the National Committee, all are to major together in evangelism. Each organization will not only carry on its varied activities as previously but will gear into the united program which has been created by the Cabinet under the guidance of the President of the Northern Baptist Convention for the year 1933-1934.

When this has been realized a new day will have dawned for our denomination, and multitudes yet unreached, will be won for Christ and His Church.

The result of such a spirit as this will be the uniting of our forces with all other truly Christian groups, whatever

their name, for the purpose of revitalizing the churches and reaching the unsaved and the unchurched. That they might be *one* was our Lord's prayer, one in spirit and purpose with their risen Lord, that the world might believe on Him.

The Local Church

A real problem is before us as we contemplate the enlistment of every local church in the national program of evangelism. We have boasted much of the independence of the local church. The local church decides finally whether a national program, a national officer or secretary shall suggest what it may or may not do. Many of our churches are very sensitive at this point. *Some* of our churches will go on as they usually do, ignoring the denominational program for a new emphasis in evangelism. *Other* churches, a few comparatively, are not interested in Evangelism, either old or new. *Many* of our churches while not accepting the full program will so arrange and adapt their own program as to be in full accord with the purpose of the resolution. A *large* number of our churches, small in membership, and they are in the majority, will welcome, as they always have, some suggestive outline that will enable them to make a fresh approach to the individuals within their communities. The program for the local church will need to concern itself with men, women, youth, and the fruitful field of the church school.

The results of our major emphasis of evangelism will be measured by the effectiveness of the program within the local church. The local church, to use an old term, must be revived. There must be brought back to the church of today, a new appreciation of the exalted privilege of winning others for Christ; the responsibility that rests upon each individual for soul winning; a clearer understanding of the objectives which the local church is to achieve; the thoughtful and spiritual preparation of the members of our churches to deal intelligently with those who are outside the church; and above all a baptism of love, of com-

passion for the individuals who are, as our Lord declared, like sheep without spiritual shepherds.

The compassionate heart will seek to recover all who have become detached from the church for one reason or another; those who have yielded their lives to Christ, but who have not followed Him in baptism; those who should unite with the church by experience, and those whose church letters are where they can no longer attend.

The area of our responsibility will increase as the compassion of Christ within us deepens and we shall be concerned for the unsaved members of our own families; our friends; our business associates; members of our Bible school classes; those not yet won for Christ in the various organizations of the church; those in the community not yet reached by the gospel, and the millions who are without the light and peace of Christ in the uttermost parts of the world.

In a recent issue of the Saturday evening edition, *The Churchman Afield,* of the Boston Transcript, the following paragraph appeared:

> "The New Evangelism will inventory the needs of churches as a skilled and scientific farmer analyzes his soil; it will program its task as the trained architect traces, and blueprints his plan of building; it will count the cost and consider the wherewith to meet it as does a captain of industry; it will prune and revivify the church membership as the orchardist does his trees; it will organize and train its workers, all its members, as a sales manager does his field men; it will send these workers out into the byways and compel lost men and women to come in; it will bring well trained children to positive and personal acceptance of Jesus; it will compel a new social order based upon the Golden Rule of the Man of Galilee. This is the New Evangelism."

Slogan

The slogan of this major effort in Evangelism might be "Witnessing to Win." "Confess me before men," said our Lord, "and I will confess you before my Father which is in heaven."

AN OPEN DOOR FOR EVANGELISM

When the Holy Spirit came upon the early disciples they became witnesses of the fact of Christ and His power to transform and redeem the lives of all who believed on Him. When our Lord promised the Holy Spirit to His disciples, He said that the Spirit would testify of Him, "and ye also shall bear witness of me, because ye have been with me from the beginning."

Preaching by the apostolic leaders and witnessing to Christ on the part of the individual believer was the way by which the gospel spread from Palestine to Asia Minor and Europe. When persecution of the Christians broke out in Jerusalem following the death of Stephen, all the Christians except the Apostles were scattered, but we read, "they went everywhere proclaiming the word." The Evangel expresses itself through the evangelist and all who witness for Christ are His evangelists. Methods that are the outgrowth of a new spiritual life are always up-to-date and best of all they produce results.

The Holy Spirit

"After that the Holy Spirit is come upon you ye shall be my witnesses." We are at the crux of the whole matter, for we can do nothing of ourselves. We are faced with an impossible task as a church unless the power of the Spirit of Christ comes upon us in greater measure, and not only empowers anew His people but also convicts the world of sin, righteousness and judgment. "Have ye received the Holy Spirit since ye believed?" might well be the question that many of us should ask ourselves. Peter Bohler asked John Wesley, "Have you received the witness of the Spirit?" and not until Wesley had the witness of the Spirit was he the mighty man of God the world honors today, and not until Charles Wesley had the witness of the Spirit in his life did he sing and create those hymns that have inspired and influenced multitudes to follow Christ.

Prayer

When our Lord saw the multitude without shepherds and was moved by compassion, the first word he uttered was,

"Pray ye the Lord of the harvest." No outstanding spiritual movement has ever occurred without prayer. Pentecost was preceded by ten days of prayer. The Oxford Movement of which the Wesleys and Whitefield were the leaders was a movement of prayer and consecration that led to outstanding conviction of tens of thousands with marvelous results.

The progress of the foreign missionary enterprise during this century has had behind it the Haystack prayer meeting, where the Spirit of God took possession of the hearts of a few choice young men, students at Williams College. The Revival of 1857-58 was one of prayer. The Fulton Street prayer meeting calls to mind the setting of those years. How wonderfully God wrought as the spirit and practice of prayer spread from New York to Philadelphia and other great cities of this land. It leaped across the ocean and the fires of evangelism spread over England, Ireland, Wales and Scotland. The importance of prayer is set forth in those words of our Lord that "men ought always to pray and not to faint," and Dr. Stuart Holden of London has said that prayer only means something to God when it means everything to the man who offers it. It only reaches the heights when it comes from the depths.

The Cross

Will Baptists enter the open door of evangelism? Resolutions are not enough. The deeper question is, will we take up our cross, the cross that costs and redeems, and rededicate ourselves to the unfinished task of World Evangelism?

"Evangelism in the New Age" has a fitting word with which I close: "Paul would insist that the cross be made the dominant fact, the preëminent principle, in our Christian churches, our so-called Christian nation and throughout our modern world. He would set the cross behind the speaker's chair in every legislative body. He would place the cross over against the United States treasury. He would raise the cross in Wall Street. He would establish it in

every Hall of Commerce and on every Board of Trade; on every College Campus and in every High School yard. He would set that sacrificial emblem at every cross-roads of our complex life. He would erect that simple symbol of unselfish service in the midst of our rich and varied civilization. That sign would be the ideal of our worship and the inspiration of our labors.

"Exalting the cross, Paul would say to business 'Bow thy head here.' He would cry in the face of wealth and capital, 'Consecrate your selfish accumulations at this holy shrine.' He would say to ease and luxury, 'Submit to this sacred standard.' He would challenge all men to enter into the spirit of Christ's passion. He would plead with Christian folk to be transfigured by the renewing of their minds that they might prove what is the good and acceptable and perfect will of God.

"And what would follow? Strife and confusion? Perhaps so, but 'signs and wonders' would inevitably soon appear. Let the power of the cross control the lives of men, let the pure Evangel of the Cross be preached by every Christian, and the spiritual energies thus generated would sweep the world and conquer it for Christ."

Stewardship

THE idea of the stewardship of life is essentially a Christian conception. It is immensely inspiring. It supplies our activities with a central and satisfying motive. It unifies our powers and clearly defines our attitude toward all possible experiences. It reacts upon, or rather it gathers up into itself the raw materials of life—our equipment of talents; our resources of money, time, and opportunity; our reserves of will and wells of emotion—and utilizes all of these in the interest of an infinite purpose and a Divine accomplishment. It ensures the victory of the soul in all life's critical engagements.

The Contribution of Theological Seminaries to the Expanding Missionary Enterprise

By Dr. William A. Hill

IT IS a well-known fact that Baptists have been conspicuous in planting the ideals of Christian missions. Their pioneers were in the vanguard of that great army which has carried the Christian message to lands far and near. It is fair to assume that Baptist theological schools would have built up a missionary curriculum in support of the missionary instincts of their founders. The history of the later years shows, however, that such a conclusion would be a bold assumption. It was, therefore, entirely possible that a denomination with a great missionary background might show neglect in making adequate educational provision for the carrying forward of the ideals which were so essential to the pioneers and so dominant in the purpose of Christianity. That there was such a neglect is the one inescapable fact in the situation.

The Board of Education, through its Department of Missionary Education has been interested for many years in the courses which our theological seminaries were offering for the missionary education of pastors and prospective missionaries. The importance of this subject has been called to the attention of our seminaries through articles, public statements and surveys. Acting in the belief that the curriculum provision for missionary education offered by our seminaries was neither adequate to meet the needs nor commensurate with the magnitude of the missionary enterprise, the Department made a comprehensive survey in 1926 and the results of this survey were sent to the presidents of our Baptist theological schools and to interested inquirers of other denominations. This survey showed that while there were excellent courses offered in comparative reli-

gions and history of religions, etc., practically no attention was being given to the missionary education of the local church and no courses offered to assist young pastors in organizing their churches along missionary lines.

During the year 1932, a new survey was made, covering 68 theological seminaries in the United States. Our first purpose was to discover what, if any, changes had taken place since making the survey of 1926. Our ultimate purpose was to encourage a larger missionary content in the missionary courses in our seminaries. This purpose grew out of the realization that the younger ministers in our churches were not fully enough prepared at graduation for their work as missionary leaders of the churches. This survey, comprising twenty-seven pages of typed analyses, has been completed and recently sent to the theological seminaries supplying the information. To each one of the presidents of the sixty-eight theological schools, the following list of questions was submitted:

1. Is there a member of the faculty designated as professor of missions, giving his full time to that department?
2. How many members of the faculty are giving part time to missions?
3. How many courses in missions are offered by the seminary?
4. How many cognate courses or courses closely related to missions are offered by the seminary?
5. Is some work in missions required of all students for graduation? If not, are any courses in missions required of any group of students?
6. What has been the enrolment this past year in courses in missions?
7. How many students are preparing for foreign missionary service?
8. How many graduates or former students (*not* including foreign students) have entered foreign missionary service this past five years?
9. What provision have you for missionaries on furlough?
10. How many students from abroad in countries usu-

ally thought of as foreign mission fields have been preparing for service in their native land?

11. What provision has the library for purchasing new books on missions?

12. What mission periodicals are taken by the library?

The catalogs of all these institutions were secured, their courses in missions listed and classified, and results checked against the answers submitted by the theological schools. The results, therefore, should be fairly accurate.

At this time when "rethinking missions" is becoming the serious concern of all denominations and their missionary organizations, it seems most appropriate that we should indicate some of the encouraging facts which this survey has disclosed. Furthermore, we think it is not unlikely that these missionary courses, greatly increased in number in these recent years, will be made more popular in years to come by the report of the Laymen's Inquiry. The larger missionary content in the curricula in our theological schools soundly argues the growing importance of the missionary enterprise and gives promise of a more thoroughly equipped ministry.

Two classifications were employed in the making of the analyses. One exhibited the missionary courses in Northern Baptist theological schools for 1926 and for 1932, and one gave the missionary courses in 59 theological schools other than Northern Baptist affiliation for the same periods, 1926 and 1932. The third section of the analyses attempts to show the missionary service made available to the students through missionary periodicals and journals; thus indicating the extension of library facilities in missionary literature. The survey also shows to what extent students are required to take courses in missions for graduation and also what provision the theological schools make for missionaries on furlough.

We present the following significant figures, showing what has happened in our theological schools during the six-year period from 1926 to 1932:

In 1926 there were but two full-time professors of mis-

sions in our Northern Baptist theological schools. In 1932 there were four. While there were but two part-time professors of missions in 1926, there were in 1932, twenty-one, representing an increase of 950%. The courses in missions required of students numbered 18 in both 1926 and 1932, but the elective courses in missions increased from 45 courses in 1926 to 156 courses in 1932, representing an increase of 249%. The total number of courses in missions, required and elective, totaled 63 in 1926 and 174 in 1932. This is an increase of 176%. One of the most gratifying advances made during the six-year period has to do with the courses in pastoral missionary leadership. There were four such courses in 1926 and 41 in 1932, indicating an increase of 925%.

Among the 59 theological schools of Protestant denominations, other than Northern Baptist, 22 reported a full-time professor of missions in 1926 and in 1932, 20 were reported. There were, however, in 1926, 12 professors devoting part time to missions, but in 1932 there were 88 part-time professors. This represents an increase of 633%. The total number of courses in missions increased from 225 in 1926 to 371 in 1932. The survey in 1926 did not show the number of students preparing for foreign mission service or the total number enrolled in missionary courses, but the survey just completed indicates that in the nine Northern Baptist theological schools, 136 students are enrolled for foreign service and in the 59 theological schools of other denominations, 415 students are preparing for such service. In our Baptist schools of the North there were 327 enrolled in missionary courses and in the 59 other schools surveyed, there were 1,883, making a total of 2,210 students enrolled in missionary courses.

The following figures are also significant. Seven of the nine Northern Baptist seminaries reporting, are making missions a requirement for all students and the remaining two seminaries require missions for students majoring in that subject. Of the 59 schools other than those of Northern Baptists, only six do not make missions a requirement.

A further observation is also of importance. Because the subject of Christian missions has been given a place of greater importance in the curricula of these institutions, men of outstanding ability are being invited to present courses of lectures and addresses dealing with various phases of the world situation. Without doubt this should tend to give added importance to the subject of Christian missions for the consideration of the students and may it not be possible that missions has already been rescued from a position of secondary importance to its rightful place of major importance in the promotion of the Kingdom enterprise. A further observation is pertinent. During this six-year period of which we have been speaking, great progress has been made in racial and international friendliness. Proposals now interesting the nations for a warless world through disarmament agreements, and the deep concern which nations are having for one another in trade relations, still further justify the hope that a new emphasis will be placed upon the Christianizing of the social order and have practical realization in matters of world peace. We believe that all the parts in this program now before the nations are in keeping with the program of Jesus.

We look forward with fresh courage and new confidence to a day when there shall be a better understanding among nations and races. It seems to us, therefore, that the strengthening of the equipment in education offered to young men who are to be the leaders of the people is one of the most significant realizations coming out of this experience of world-wide depression. The kingdoms of this world shall yet "become the kingdoms of our Lord and of his Christ."

The Troubles of a Young Church

I

Paul's First Letter to the Corinthians

By Rev. H. J. Flowers, B.A., B.D.

WE HAVE two letters in the New Testament which were written by Paul to the Church in Corinth. But there were more than two letters written. We have proof for that statement in the letters that we possess.

(1) The earliest has not been preserved at all, unless 2 Cor. 6: 14—7: 1 is a fragment of it. The evidence for that statement is to be found in 1 Cor. 5: 9. This letter must have been written after Acts 18: 18.

(2) The second letter is our 1 Corinthians, and this was written from Ephesus after Acts 19: 1 and before Acts 20: 1. This was written in answer to a letter of enquiry received from the Church itself. In it Paul refers to a visit to Corinth that he intends to pay (4: 19-21). The visit was probably made. It was a disciplinary visit, but apparently it did not accomplish very much. Paul returned to Ephesus baffled and anxious.

(3) But what he could not do by means of a visit, he tried to do by letter, a letter written, he tells us, with great anxiety and many tears (2 Cor. 2: 4; 7: 8). This letter is apparently lost, but I shall try to show in the study of 2 Corinthians, that it is really part of that letter.

(4) Finally, we have a fourth letter, written from Macedonia, soon after Paul left Ephesus to rejoin Titus who had gone on an embassy to Corinth. This letter is substantially 2 Corinthians. In this Paul expressed joy over the good news he had had from Titus and he tried to bury the controversy for ever.

I am not going to discuss the Pauline authorship of 1 Corinthians. It is certain. It has strong and early attestation among the Fathers, and it is quoted not only as being written early, which is something, but as coming from Paul,

which is a good deal. No piece of writing in the New Testament bears more the stamp of genuineness than this letter. It deals with many subjects which were relevant to the situation of the Church in Corinth at the time, but which cease do be of interest to the Church-at-large by the second century. The contents of it hang together, and there is the same method of treament and the same style of language all through the letter.

Paul first visited Corinth on his first European visit, going there from Athens. In Athens, Paul had adopted a philosophical tone and tried to argue with the professors and philosophers, but with little result. He was chastened and humbled by the experience and he determined never to adopt that method again. When he got to Corinth, he made up his mind that in season and out of season, he was going to preach Jesus Christ and Him crucified. Paul was the first to preach the Gospel in Corinth, and so he speaks of himself as the planter, the first builder, the father of the Church. The composition of the Church was mainly Gentile, although there were some Jews in it, and it was the heathen antecedents of the Church that caused the major part of the trouble later on. The Christians at Corinth were chiefly of the lower orders of society, although wealthy members were not unknown, and this difference of social standing also caused trouble.

After the departure of Paul from Corinth, other teachers came in. Of these, Apollos is particularly mentioned. He was a man great in argument, of a philosophical turn of mind and a student of the Scriptures. Also he was an eloquent preacher, with a torrential flow of words, which put Paul's more halting speech very much in the shade. He was perfectly honest and blameless himself, but the people were shallow. They began to make comparisons, and to have a foolish fancy for the new teacher. After a period of preaching in Corinth, Apollos went to Ephesus to join Paul in his work there.

After this, there was a constant passage of letters between Ephesus and Corinth. In one letter Paul had reason to

warn the Church members against consorting with the immoral heathen in the city. The Church regarded the warning as impracticable, and they became more and more careless. The ethical tone of the Church was dangerously low. At last, a case of exceptional immorality occurred within the Church, and this was treated with ridiculous toleration. Also the Church members began to squabble among themselves. They even went so far as to sue each other in the law courts. These troubles were acute and dangerous, but they were such as were likely to occur in a Church in a predominantly heathen city. These troubles would be overcome only by gradual education.

Here it may be advisable to say a little about Corinth itself. Corinth was the centre of government in the Roman province of Achaia. Also it was on the main trade route between East and West. Its situation qualified it to be a city of influence and power in Greece, and Paul was acting as a true missionary statesman when he tried to plant the standard of the Cross there. In his time the city was not the old Greek city, but a colony planted by Julius Cæsar. The first inhabitants of it were not Greeks, but chiefly Italians, and were composed, to begin with, of Cæsar's veterans. But the Greeks came back later on, and by the time of Paul, the city was thoroughly cosmopolitan. It was an abnormally rich city, the leading commercial centre of Greece, the market place of the Roman Empire.

It was a licentious city. It became a byword in the Empire for its profligacy. And the immorality was all the worse, seeing that it was done, in the main, under the sheltering wing of religion.

It was a democratic city. That was natural, considering its composition. There were in it Greeks, Italians, Jews, Orientals, adventurers from all parts. There was no aristocracy and there were no old families. The inhabitants were impatient of control, and they had very little respect for tradition or law. This spirit remained with the Corinthians even when they became Christians and it caused Paul no little trouble. The converts wanted to form their own

cliques and to follow their own leaders. The women began to demand a liberty that Paul was not in the habit of allowing. Also each wanted to use his own gifts and powers, even though it was not always to the spiritual edification of the Church.

Also the Corinthians suffered somewhat from the sin of intellectual pride, and Paul had to go to great lengths to show the difference between the wisdom merely of brains and the wisdom that springs from the experience of God.

But the greatest difficulty of all lay in the abominable immorality of the city, the idolatry which stalked abroad, and the sheer baseness of the whole conception of marriage and sex. The converts could not grow out of all this in a night, and it caused Paul a good deal of anxiety.

One of the greatest troubles in the Church was its party spirit. The names of Paul and Apollos, Peter and Christ, were bandied about as though they were watchwords. It might be said that this was nothing very much to worry over. It was due merely to the excitable temper of the people, and to the fact that all the world over, men and women have a habit of attaching themselves to preachers, as if the preacher were more important than the message he preached. But it was more serious than that. The people certainly had had their heads turned somewhat by Apollos, and were beginning to make invidious distinctions between him and Paul. Paul, being human, did not take this kindly.

That was not all, however. We have ample evidence that there was the same sort of opposition to Paul in Corinth as there was in Galatia. Jewish Christians had stepped in, and had begun to attack Paul personally. They said that he was not a true apostle, and they made lying suggestions about his personal conduct. The criticism of the preacher became, as it often does become, a criticism of the man. They began to exalt Apollos as the better preacher, and Peter as the more apostolic, all to the detriment of Paul and the Gospel he preached. There were others who called themselves the "Christ party." These seemed to claim a

monopoly of Christ. They were narrow-minded Christians, who said that they had the whole of Christ and that all other Christians were outside the pale. We need to notice that these were not separate sects in our sense of the word. The various parties were all members of the same Church in Corinth. They did not go off and found separate Churches. There was, with all the squabbling, only one Church in Corinth.

We shall have to leap over some gaps and get to the Letter. This can be taken as a fairly accurate account of the facts that led to its being written.

(1) After founding the Church, Paul left Corinth with Aquila and Priscilla and settled for a time in Ephesus.

(2) The work of Paul was continued in Corinth by Apollos.

(3) Other teachers arrived, hostile to Paul, and began to undermine his influence. Apollos went to Ephesus to acquaint Paul with this state of affairs.

(4) Paul made a short visit to Corinth to try to put matters right, but failed to do so.

(5) He wrote the letter mentioned in 1 Cor. 5:9.

(6) Bad news came to him, brought by members of the household of Chloe, whoever they were, and also by a deputation from the Church in Corinth which came to lay certain matters before him. Then Paul immediately sat down and wrote 1 Corinthians.

The plan of the letter is plain. There are isolated obscurities, but, on the whole, the meaning of the letter is clear. It is a carefully arranged letter. You can easily see where one subject ends and the next begins. There are occasional digressions, but, on the whole, Paul keeps to the plan he has in his mind. He has several things to say, and he says them in clear, unmistakable language, one by one. He has been asked several questions, and he answers them one by one, again in clear and unmistakable language. It is a profoundly interesting letter, telling us a good deal about the life of the early Church, its follies, its squabbles, its difficulties, and also telling us a good deal about Paul. There is

no need to go through it verse by verse. I will simply give a brief review of it, dealing at length with only one or two points.

After a carefully guarded and moderate but nevertheless sincere commendation of the Church for its life and work, he gets straight to the point. He deals first of all with the squabbles.

(1) In the most biting and telling language, he presses upon the Church the sheer duty of getting above party factions and of recognizing the supremacy of Christ. He tells them that the only thing that is important is whether or not a man is preaching Christ and Him crucified, that Paul may plant and Apollos may water, but that God alone can make the seed to grow, that mere names carry no weight eventually, but only the worth of the spiritual work done. You need to read that in Moffatt's translation, a remarkable piece of work.

(2) Then he deals with the case of the man who has married his father's wife, not his own mother, be it noticed. He blames the Church for its slackness over the matter and asks them whether they realize that such toleration is breeding sin within the Church itself.

(3) Then he deals with the fact that the Christians are going to law with each other on all sorts of matters in the law courts, and leads up to the point that, if only they would allow themselves to be governed by the Spirit of Christ, the love of litigation would be killed.

(4) He takes up the whole question of immorality and the relation between Christian and heathen, and lays down two principles of profound significance. The first is that the body is a holy thing and must therefore be used in a holy manner. And the other is that we must use a little bit of consideration for others. For the Christian, most things are lawful, but for the loving Christian, a good many things are not expedient. We have the right to do all kind of things, but if we are ruled by the spirit of love, we shall be impelled to put a curb on our liberty rather than harm the susceptibilities of some weak brother. There is a great

truth there, and the maxim is not given nearly the respect that is due to it.

Then Paul turns to the questions about which he has been consulted.

The first is marriage. And here we have to confess to a little disappointment. But he was writing under the influence of two or three ideas. First, Paul himself was something of an ascetic. He did not entirely hold with marriage himself and thought that it meant a decided lowering of tone. Second, Paul held the idea of the inferiority of woman to man. He believed that she had equal rights in the Gospel, but he did not agree with giving her equal rights in the Church. It must be remembered, however, that in all this, he is giving us his own opinion only. He is not attempting to lay down a law for the Church. Also he knows the danger of the free mixing of the sexes in a place like Corinth. Facts alter cases. Third, Paul believed that the end of the world was soon coming, and that Christ would be established as King. What then was the use of getting married? Needless to say, the Church shelved this teaching of Paul.

Then he deals with various details of Church life, the veiling of women, the mixing of Christian and heathen and so on.

Then he deals with three points of outstanding importance.

(1) The Lord's Supper. The Lord's Supper was kept in a different way in the early Church from that of today. It was a supper, in which all the Christians ate together as an act of fellowship, and to commemorate the fact that the Lord ate a last supper with His disciples. It was not a symbol only: it was a proper meal. And at some particular point in the meal, mention was made of the death of Christ and stress was laid upon the fellowship of the Church. In a city such as Corinth, one can easily imagine disorder arising. The rich members brought plentiful supplies of food, and the poor members could bring only a little. This all led to invidious distinctions being made

between people. Paul did his best to put a stop to all this kind of thing. He had to use some very straight language. Incidentally, he did something to build up the doctrine of the Lord's Supper. Through his influence, it soon ceased to be a meal and became a memorial.

(2) Spiritual gifts. Some of the Christians were ranking one gift above another, the teacher above the administrator, the preacher above the teacher, the prophet above the preacher, and the ecstatic and mystic, the man with the miraculous gift of tongues, above all. Paul told them to be sensible in the use of the gifts, and urged that any gift should be used only for the building up of the spiritual life of the Church. Also he reminded them of what apparently they had forgotten, that he also possessed gifts, indeed he possessed more than they, but he used them wisely. In a telling sentence, he says that he would rather pray one word knowing what it meant than a whole book full of words which were unintelligible. Finally, he says that all the gifts in the world cannot do as much as faith, hope and love, which are undying. If Paul had never written another line except that, it would have been enough to establish him as one of the great souls of earth.

(3) Last, there is the question of the resurrection of the dead. Some of the Corinthians were doubting whether there was such a thing. Paul stressed it as fundamental to the Christian life. If the personality can be destroyed at physical death, then it has no meaning, and the things of the spirit become unimportant. Also the resurrection of the dead is bound up with the resurrection of Christ. Deny the first fact and you deny the second, and you shut up the Christian to black and cheerless night. If in this life only we have faith in Christ, and that is all it comes to, then we are of all people the most miserable. And so Paul is led to present the argument for the resurrection of Christ. He mentions those who saw Christ who were still alive and therefore could be interrogated. This is the earliest piece of evidence we possess in support of the resurrection, as it was written before the Gospels. Paul also tries to show

what the resurrection will be, and offers the suggestion of a spiritual body, whatever that may mean.

So much for that letter. It bristles with serious questions growing out of grave difficulties in the Church. If we want to know the problems that face a young church, here we have them. If we want to know how to face the problems, here we are shown the way. Paul brings every act up to one standard; what does the Spirit say? That is Paul's religion—the religion of the Holy Spirit.

A Courageous Reformer

THE death of Sir Robert Stout, a few months ago, was a distinct loss to the Christian world. Born in the Shetland Isles in 1844 he emigrated to New Zealand at the age of twenty, and gave sixty-six years of remarkable service to the land of his adoption. He became in the course of time, Chancellor of the University of New Zealand, Minister of Education, Attorney General, Prime Minister, and Chief Justice, and acted frequently as Administrator of Government during the absences of the Governor-General. He was also a member of the Judicial Committee of the Privy Council of Great Britain.

He was an ideal citizen. He ensured the passage by the New Zealand Parliament of the bills for local option and the enfranchisement of women. He was a fearless champion of religious freedom, and his influence prevented the establishment of a state religion in the colony. In a speech in the Legislative Council in 1929, when he was nearly 85 years of age, he said: "Considering the waste of food and means, and the physical and moral injury to the people caused by the consumption of alcoholic liquors, steps should be taken by the government to discourage such consumption, and to pass such a law as will prevent the public trustee being a brewer or a vendor of such liquors."

Soul Winning in the Light of the New Testament

By Professor William W. Adams, Th.D.

IT WOULD be difficult even if it were necessary to say anything new and startling on the much-discussed subject of "soul winning." Yet it is the writer's firm conviction that two facts in particular call for restatement at the present time. These facts are the *meaning* and *primacy* of soul winning.

The true meaning of soul winning finds abundant illustration in thousands of believers who have been won to Christ in this as well as in every generation. The study of these saints always yields illumination and inspiration. This paper, however, looks at the subject from the point of view of the teaching of the New Testament.

The proof is twofold that many believers in Christ do not fully comprehend the meaning of soul winning. For one thing, the lives of many believers subsequent to profession of faith in Christ do not harmonize with the clear teachings of Scripture regarding the meaning of being won to Christ.

The second proof comes to light in a certain type of preaching that one frequently hears. This preaching makes reference to the experience of conversion or of becoming Christian in such phrases as these: being born again; giving one's heart or soul or life to Christ; or merely as coming to Christ. Each of these expressions contains significant truth; but careful discrimination should mark one's use of them. Often the implication is misleading. One frequently hears something like this: Just trust Jesus; give your heart, or yield your soul to Jesus *and he will do the rest.* The danger in this is apparent. It is easy to draw a false distinction between salvation of soul and salvation of life. By many people life is regarded as being chiefly physical or material; it consists of time, energy and possessions

to be spent and utilized; it is an inescapable cycle of events, pleasant in part, but mostly disappointing and can only be endured to the end. During this life-cycle one is to trust in Christ, worship, pray to and work for Him, and believe that one's soul is in *His hands;* that one is in some mysterious, indefinable sense *saved,* and that when this life is over, one will come into *real* salvation. Now is the time to exercise faith and hope; these will come to fruition in the hereafter.

There is a measure of comforting truth in this view. No one desires to rob troubled, struggling, defeated human beings of the satisfaction derived from hope in the hereafter. The Scriptures abundantly justify faith in the future. But this truth is often pushed to a point that is tragically misleading. It needs to be declared at once that the weight of New Testament teaching is to the effect that salvation of soul means salvation of life.

The term "life" is broad, many-sided. It refuses to yield all its meaning to a single word, or to one precise definition. Modern sciences of Biology and Psychology disclose an array of valuable facts regarding life. But thus far the human mind, only one phase of human life, is unable to fathom life in its ultimates.

The terms used in the New Testament to refer to a human being suggest something of the variety and richness of life. One thinks of sōma (body), bios and zōē (life), kardia (heart), nous (mind), pneuma (spirit), and psuchē (soul) and other cognate and kindred words. Careful study of these words in any Greek concordance or lexicon will abundantly reward anyone interested in a human being. This is, of course, outside our present purpose. One or two illustrations may be given. The enemies of the baby Jesus were seeking his *life* (psuchē, Mat. 2:20), not his soul in some vague sense apart from life. Jesus gave his *life* (psuchē, Mark 10:45) a ransom for many. Losing or gaining one's soul is losing or gaining *life* (psuchē, Mark 8:35f.). To be sure the process of losing or gaining will culminate when the Son of Man returns. That is, when Christ returns He

will bring to a fitting issue the life that is now lived in this adulterous and sinful generation (verse 38), and this life has to do with following Jesus in daily cross-bearing (verse 34).

It must, therefore, be affirmed that the New Testament knows no salvation that is not designed first to transform human life, every vital phase of the life that is now lived. Through the transformed heart, soul and mind, even the body itself is caught up in this salvation. The body of the redeemed is the temple of the Holy Spirit. One thinks of passages of Scripture, too numerous to begin to be mentioned, where the appeal and demand are for the complete transformation of all that makes up life—the affections, desires, purposes, powers of comprehension, of willing and achieving, and the train of human thought, issuing in words and deeds. The Scriptures speak of life in terms of heart, of mind, of soul, of spirit and in other ways. The point is that salvation of soul means salvation of life in the purpose of Christ. "That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within and defile the man." (Mark 7:20-23). If defilement of life consists of the flow of wrong thoughts and deeds, then cleanness of life, life that is redeemed, consists of right thoughts and deeds.

It is clear, therefore, that soul winning is soul saving, the winning of a person to Jesus Christ for salvation. It is vastly more than getting a person's consent to give energy, time, thought, possessions and effort to an institution or a program. These things have their rightful place. But Christ is first *Saviour,* transforming the source or roots of life so that the stream of life becomes wholesome and enduring. For the soul or life thus saved, Christ becomes also friend, companion, comforter, leader and everything else that is vital and beautiful.

One should not need to argue that nothing can be more

important for life than its salvation. It is true that among all Christian duties, soul winning is primary.

Christ's first and final objective was and ever is to win and save life. His activities were many. He preached, taught and healed; He revolted, rebuked and denounced; He issued challenges and demands; He imparted faith, hope and courage; He became friend and companion to His followers; He formulated and executed plans and inspired an institution; He gave promises and bestowed power. Yet we have His own statement that He came to seek and to save the lost. Christ translated this truth into action. His preaching, teaching and healing were not done aimlessly or as ends within themselves. They were designed always to win the entire personality to himself. Illustrations of this fact abound on the pages of the Gospels.

The primary purpose of Jesus is further revealed in the record of the early disciples. For what they considered primary is but the reflection of the attitude and plan of their Master.

A few pointed questions are in order. Were not the early disciples concerned first with fulfilling an obligation to their Lord? Jesus had blessed them richly. He conditioned friendship with them on their loyalty to him in doing His commandments. He left them, after commissioning them to preach the Gospel to the whole world and after assuring them of His return for judgment and bestowal of rewards. They did not dare be unfaithful. They must be faithful to the end and so win His approval.

These are weighty considerations. But they are inadequate in explaining the life of the early disciples. Jesus Christ had blessed them with richness and fulness of life. They in turn went forth laboring with the one consuming passion of bringing others to the author of life.

Did not these disciples seek first and always to honor and glorify the name of their Lord? They held His name above every name, as being worthy of all praise and glory. For it they lived, suffered and even died. In every achievement and in every hour of triumph they ascribed all praise and

honor to *the name*. Peter and John, after the healing of the lame man, hastened to disclaim all merit, and pointed to the *name of Jesus* as the source and explanation of the miracle. This they did also before the Sanhedrin. Peter refused worship from Cornelius, pointing him to Jesus. This attitude of self-abnegation in the interest of exalting the name of Christ is characteristic of the early disciples.

But no followers of Christ have ever surpassed His first disciples in translating into action that arresting truth found in Jesus' words, "Herein is my Father glorified, that ye bear much fruit" (John 15:8). The glory of both Father and Son depends upon fruit-bearing by disciples of the Son. So that in laboring to glorify the Son, the disciples were not motivated by some vague, sentimental objective. To them Jesus was the Saviour of every soul, even as he had saved their own. He crowns and glorifies all who come to Him. In this way His own name is honored, His glory made known. The disciples understood this and lived for one end—to win men to the glorious and glorifying name of Christ.

Was not the conscious purpose of the disciples to expose and rebuke the sins of men? Again, we have come upon important but not primary truth. No generation of Christians ever excelled the initial group in ability and willingness to rebuke sin. One thinks of Peter at Pentecost driving home the truth of the unspeakable sin of his fellows in murdering the Messiah. Witness him again before the Sanhedrin and before Ananias and Sapphira. Recall Stephen in the synagogue and before the Sanhedrin. Follow Paul over the Græco-Roman world in proud Athens, in wicked Corinth, before the stubborn, blind, Judaizers in Jerusalem, and even before King Agrippa and the Apostle Peter. These instances are not exceptional.

But just to expose sin, to rebuke and denounce sinners was not their aim. Men would scarcely be so utterly indifferent to their own human welfare for the mere joy of denouncing sin. One can go right back over the instances sighted a moment ago and observe how these preachers ex-

posed and denounced sin only as a necessary step in the far more difficult task of presenting the positive, constructive message of Christ with the end in view not of rendering their hearers mindful of sin, but of the Saviour. Yea, they preached so that men could understand both their need and the way of salvation and be willing and constrained to yield to the truth. This great truth helps explain the fact of the abundantly fruitful preaching in those early days.

Again, was not the chief purpose of the early disciples to preserve and proclaim truth? Jesus had commanded them to bear the message to the ends of the earth. Moreover, the experience of the disciples inspired and constrained them to make known the truth. Consequently they became gospel preachers, teachers and heralds. This is true alike of apostles, ministers, missionaries and lay folk. We possess samples of sermons by Peter, Stephen, Paul and others. Certainly the disciples delighted in preaching the gospel, in witnessing for Christ or bearing their testimony to the work of grace.

But it is important to distinguish between proclaiming truth and proclaiming truth for a purpose. The truth of Christ was not disclosed for its own sake, that it might be preserved or heard. In every instance Christ's followers spoke the truth in order to win men to Him Who is *the Truth*. Preaching did not become stereotyped. It did not follow a set form. Preachers were guided in the selection and presentation of truth by the needs and conditions of their hearers. They spoke those facts which were most likely to win their hearers to Christ as Saviour. This means that their first concern was for souls and not merely for proclaiming truth. One can analyze Peter's sermons at Pentecost, before the Sanhedrin and in the house of Cornelius; Stephen's speech before the Sanhedrin, Paul's sermons at Antioch, in Thessalonica and Athens, on the principle of their appropriateness and practical applicability in order to win men to the truth presented. That is why these sermons differ so widely.

The importance of this truth for all preachers of the Word

is clear. One hears much pious talk about witnessing for Christ, preaching the gospel, bearing one's testimony, in an atmosphere all too void of deep conviction, of consuming passion, and of consecrated determination and intelligent plan to achieve the desired end. It is easy for preaching and witnessing to become aimless and unfruitful. Jesus declared that *many* go down to destruction, while only a few are saved. It is easy for one to slip into the attitude of mind that since the majority are doomed, one's obligation is largely a matter of witnessing to the truth. One thinks of the missionary who went abroad confessedly to witness *against* the heathen, to make known the truth as a necessary step in Christ's condemnation of the heathen in the final consummation. Some seem to feel today that so long as they witness for Christ, speak to some soul, they have met the full measure of their obligation. It may be done aimlessly, utterly unmindful of many factors necessary to successful soul-winning. It often disregards important personal and individual consideration in so sacred an undertaking. Let there be no misunderstanding. May their number increase who daily and everywhere speak to lost souls about the Saviour. But it is necessary to declare that our Master and His disciples did not hail any chance passer-by and speak a few pious platitudes, or even speak the most profound truths, with the feeling of duty fully met. They were wise as well as zealous, tactful as well as toilers. They were as mindful of necessary antecedents in soul winning and of possible consequences as they were of aught else. A natural, human point of contact was regarded as highly as the truth spoken. Witness Jesus at the well in Samaria, and in fact everywhere He went. There is no evidence that He felt obligated to speak to at least one soul each day regardless of all else. There is plenty of evidence that both He and His disciples were artists in discovering, or creating and accepting opportunities, not to speak a truth, but to win men to truth.

Many souls can be snatched from the burning upon life's highways. But frankly and with emphasis this method is

not going to bring in the Kingdom. Jesus has a plan. That plan calls for churches where the Word of God is heralded forth and for Christian men and women who in the home and among friends and business associates live and proclaim the message of redemption not for the sake of the message but for the purpose of winning men to him who wills all men to come to Him.

A last question is in order. Was not the primary purpose of the first Christian preachers to strengthen believers or build up the church? Indeed, they gave much attention to Christian fellowship, to establishing and maintaining strong churches. Many a battle was fought against hurtful heresies and tendencies within the body.

One frequently hears it said that preachers and church leaders should give first consideration to the church members. "Feed the saints" is the common expression. In support of this injunction, it is argued that every line of our New Testament was written to and for believers, and consequently they who expound the Word should focus attention on believers, not unbelievers. Build up the church of God, it is claimed, and then in some way the elect souls will be won to Christ. Now, there is truth, profound and challenging truth in this view, and under proper safeguards it may be granted a large place in our Christian thinking. But to use this to lead to the conclusion that feeding the saints is the primary duty of preachers and church leaders cannot be granted. The foundation upon which this conclusion rests calls for further examination.

It is true that the New Testament literature was written for believers. But it must be emphasized that unbelievers were made believers by the thousands all over the Græco-Roman world *before* a line of our sacred literature came into being. Further, but for the winning of souls to Christ, surely we would have had no Scriptures. Souls were won and then organized into churches to constitute bases for further soul winning. Problems arose within the church body and with individuals. To meet these and remove difficulties the New Testament literature was produced.

The winning of souls to Christ occasioned the writing of the Scriptures. Even when men wrote what later generations came to call the New Testament, they were scarcely conscious of strengthening the saints as a *primary* duty, nor of producing a body of literature. Their primary concern was reaching lost men for Christ. So that the truth of Christ was put in written form and applied to a given situation with that conscious end in view.

Yet we come along and fortify ourselves behind what appears to be a beautiful truth, that the Scriptures were written for saints; therefore, we will expound the Scriptures, preach the gospel to the *saints* for whom they were written and God will in some way, perhaps, do the rest; thus we perform our duty. Whereas, we should expound the Scriptures, witness for Christ or bear our testimony not with the feeling that our primary duty is to make saints more saintly and more at ease and satisfied in the faith, but more conscious of the tragic fact of lost souls and of Christ's readiness to redeem them and of His dependence upon His followers to open the way. And there is a difference—a vast difference!

The One Great Gospel

We protest against the unfair use of the sacred word "Gospel." The newspapers and magazines frequently refer to the "Gospel of Work," the "Gospel of Wealth," the "Gospel of Success" and even the "Gospel of Revolution." The word is loosely employed in reference to purely selfish and worldly enterprises and activities. Christian people should be especially careful to avoid such meretricious phrases. There is only one Gospel, the Gospel of our Lord and Saviour Jesus Christ, and that one eternal and everliving Gospel is "the power of God unto salvation to everyone that believeth."

The Foundations of Christian Theology

By Professor John B. Champion, Th.D.

Theology and Religion

THEOLOGY literally means the word about God or the God-word (*Theos,* God; *logos,* word).[1] It is the intellectual product of the religious life in which one formulates his views of God and the things of God. No study is more maligned and misrepresented today than theology. It is not dreary barrenness, the incessant argument of useless quarrel with those who differ about religion. Theology is what we think about God, even as faith is what we believe about Him. We cannot have the one without the other. Shall we cease to think about God because such thought is called theology? Rather let us realize that true theology is mental fellowship with God. It is obedience to the command, "thou shalt worship the Lord with all thy mind."

Theology is human knowledge of God and of life in Him. Being a God of order He is better interpreted by orderly thought. Because theology is orderly thought, it is worthy of the name of science. It has been called "The Queen of Science," because it deals with the highest realm of knowledge. Any science is classified and verified knowledge. As far as possible, theology verifies its material, but much of it is Divine revelation which only as such can be verified in this world.

Christian theology is the science of the Christian life unfolded in the Christian revelation. It has seven fields. 1. Genetic theology presents the genesis of Christian life and thought in the redeeming sacrifice of Christ's death. 2. Systematic theology is Christian truth arranged in a system governed by some organizing idea. 3. Biblical the-

[1] Pherecydes of Scyros may be called the first theologian. He named his work *theologia.* Both Homer and Hesiod also used the term. About the twelfth century Peter Abelard began to use it in the wider sense of today.

ology has its source-world in the Scriptures of the Old and the New Testaments. 4. Synthetic theology heads up or synthetizes all Christian truth in Jesus Christ, in whom "all things hold together." 5. Historical theology traces the course of the age-long development either of some single doctrine, or of the successive periods in theological movement in general. 6. Philosophic theology deals with the rational interpretation of Christianity. In this may be included critical and polemic theology. 7. Practical theology, being counterpart to the theoretical, covers the whole field of Christian activities. In former days natural theology, based on Nature's revelation of God, was considered a department of theological study. For convenience, Systematic theology has its territory divided also into seven fields: Revelation, God, Man, Sin, Salvation, Organization (Ecclesiology), and Culmination (Things to Come).

The term "religion" is derived from *religare,* meaning to bind back or again. Thus God and His worshipper by this binding are repeatedly identified. Most prefer to trace the word religion back to *religere,* meaning to ponder. According to this the characterizing idea in religion is the devotion of Godward thought. Here theology and religion are one. Religion is the thirst for God, the soul's hunger to know Him. We may define religion as the practice, experience, and personal realization resulting from the worship of some Supreme Being, or active relation and interest in keeping with an object of worship.

As to the need of theology, it is the same as the need of mind in all life. As a personal matter any religion needs intellectual expression to develop, maintain, and propagate itself. The Christian life being on the highest plane, all the more needs intelligence. Nowhere is knowledge more valuable than as an asset of the Christian religion. Instead of religion being an opiate to the mind, it is the great awakener to the greatest of all realms to which we may belong. It is especially in Christianity the greatest inspiration and ennoblement to the intellect. Fellowship with the Supreme Mind could not result otherwise.

FOUNDATIONS OF CHRISTIAN THEOLOGY

I. Theological Thought in Origin

Christian life and its thought have the same origin, for its thought is an essential element of its life. No life of any order can live without knowing how to live. All types of life have intelligence equal to their level and range. When there is life there is mind in keeping with it. An empty mind is a contradiction in terms. If there is intelligence, there is something more to be known.

Since theology is a mental expression of the religious life, when this life is possible, its theology is possible. If God and life in Him are realities, then Christian intelligence and its knowledge are also realities. God makes no life without its own food and its own appropriate environment. He who made the mind has for it the information or revelation necessary to its nourishment and development.

It is now generally accepted that mind is a constitutional power of life, and that life is correspondence with its counterpart environment. Life is the highest form of existence; religion is the highest form of life, and Christianity the highest form of religion. So the Christian mind has the highest environment, and its knowledge the vastest sweep of all worth knowing.

Structurally, Christian theology is made possible because of two complementary things, the power of the Christian mind to know and the knowability of God in Christ. A God who cannot be known, cannot be God in the religious sense. He is the environment of the Christian life. Knowing Him is part of this correspondence. So the knowableness of God is an essential part of the godliness of God, and the power to know Him is essential to correspondence of life with and in Him.

This is the biological approach to theology on man's side, and the knowability of God is that on His side. No one is so knowable as God, for He is back of the knowability of all things. Being the First Cause and Creator of all things, He put His own meaning and their knowability into all He has made. In everything He does, He makes Him-

self known to some extent. The scale of His revelation of Himself is infinite. All other revelations are infinitesimal compared with it.

Since God made all things knowable to mind, He Himself must be knowable. He who creates the human mind to know, cannot be Himself unknowable. As God's existence makes all other existences possible, so God's intelligence and knowledge make all other intelligences and knowledge possible. Here we see that God is just as necessary to thought as to things. In its relation to God lies the deepest meaning of everything, including even sin, which is the one thing God did not make. Nothing is really known apart from God, any more than a letter can be understood apart from its writer.

It is God in Christ which makes God personally knowable. The word used by John to indicate this is the *Logos*. It means not only Word, but also Thought, and Reason. The Logos is God speaking, God uttering Himself in human terms, the self-revelation of Himself. With Christ came not only the self-manifestation of God, but also the Life specially adapted and equipped to know God. The Logos is also the Life.

God in Christ who is capable of imparting the Christian life, is surely capable of making Himself known to it as well as in it. Without this it would not be life. "This is life eternal to know thee the only true God and Jesus Christ whom thou hast sent." This revelation of God in Christ, including His sacrifice and teachings is God's knowability in deepest, highest, and richest measure.

The Christian life has its own meaning in capacity for knowledge. Because of this it has its own special adaptation, illumination, and revelation to enable it to know God. Every life has this adaptation to its environment. Christian life is fitted for this reciprocity with its God-environment. Personality is endowed with consciousness or awareness. The Christian being born of God is conscious of knowing Him. That those who have not this experience, deny it, proves nothing except their lack of life in Him. God can-

not give the powers of life except to those who have it; and the lack of corresponding faith is sure to be accompanied with the lack of knowledge belonging to this life.

II. The Reality of Knowledge and Its Proof

That which is born of the natural world knows natural things. He who is born from above, knows Him who is from above. Christian knowledge is available and serviceable to the Christian life only. Radio messages are all about us; but only he who "tunes in," gets them. A soul unattuned to God in Christ necessarily must be a stranger to the delight and profit of the knowledge of God. The initial reality is the life attuned by faith in God as made known by Christ.

Possessing this life, its powers and correspondences is to be possessed by the world to which they belong, as the fish belongs to the water and the bird to the air. Belonging to the world of the Kingdom of God, to live is to give expression to this. Fishes and birds act out their correspondences with their environment. So does the Christian in living the life that makes Christ known.

The epistemology of the Christian life is the explanation of its grounds of knowledge, how it knows that it knows. The biological way of establishing this is for its satisfaction, not for those who do not have this life. No one can know Christ for those who know Him not.

Not by introspection or self-analysis, but by this life's normal consciousness does it enter into the knowledge of God. Let any power be turned in upon itself to interrogate and analyze itself, and it ceases to be itself. The moment one seeks to study some experience of God in the soul, he begins to have less of it. This is because the self-for-Christ is normally outgoing in direction of movement.

Just as we are conscious that we are conscious in the same way we are conscious of anything else, so we know that we know in the same way that we know anything else. He who says that he does not know that he knows, contradicts

what he says; for then he does not know that he does not know that he does know.

He who lives, needs no proof of it; for life's own consciousness of life is better than any formal proof of it, and is in fact the most practical proof. Who would exchange life's consciousness of itself, of its reality, for any metaphysical or epistemological proof that it exists. The reality of the knowing of the Christian life is but the reality of the life itself. Then, too, the more of God in knowledge or in anything else, the more it partakes of His reality.

Formerly it was customary to begin systematic theology with proofs of God's existence. We now leave this to apologetics. In any case absolute proof in the sense that nothing is taken for granted, is impossible. We have to assume our own existence, for how can a nonexistent thing prove the existence of something else. And we also assume the trustworthiness of the powers we use in proving, which in turn assumes the trustworthiness of the One who gave them to us. But to assume His trustworthiness is to assume His existence. So we have to assume God's existence before we set out to prove it.

Descartes said: *"Cogito ergo sum,"* I think, therefore I am. It has been objected that he assumed that he thought. Grant it! He proved his existence in making this assumption as well as in any other activity. It takes more than an assumption to make an assumption. No nonentity could assume anything. Nothing can't assume something. Only existence could assume that it could think.

As a rule that which cannot be formally proved, does not need to be. For example, we do not need to prove our own existence. No one needs to be able to prove his existence in order to exist. Not a baby ever was able to prove this in formal argument. But it did prove it in other ways that settled the matter for others. The certainty of personal existence does not come by formal proof, but by life itself. This is the central certainty in life itself, without which there could be no certainty for us anywhere. If personal life were not real, it would not and could not raise the ques-

tion of reality. Nothing cannot consider something, or raise questions about anything. For life it is enough that it is endowed with the intuitive proof in the consciousness of its own existence. In all life, faith in its own existence is foundational; for without this faith, life would end itself.

Furthermore, dependent existences so constituted cannot be rightly called upon to prove their reality in a formal way. Nor can they be justly called upon to prove the existence of that upon which they depend, just as though they did not depend upon it. In fact the child is the best kind of proof that the mother exists. But no child was ever half so dependent on its mother as we are upon God. Since we are not either self-originating or self-sustaining existences, our personal existence is manifestly dependent. As the baby's existence proves that of the mother, so does our existence prove that of God. It is rather redundant to require that that which itself is a proof of God's existence, because dependent upon Him, should set about formally proving His existence.

After all, in life itself our consciousness of existence is not an assumption. Consciousness is awareness of reality. And there can be no reality to be aware of, if there is no existence. I cannot doubt that I exist, or that I am conscious of existence, for then I would logically have to doubt that I doubt. In a way it is a comfort to have a student say that he does not know anything. But it is no comfort to the student to be told that on the basis of what he says, he does not know that he does not know anything.

III. Truth and Theology

Existence and reality are much the same. In the realm of expression or description of existence, lies what we call Truth. When the expression is a reality in correspondence to existence, it is said to be true. Truth is the manifestation which is counterpart to the thing so expressed. For example, intellectual truth is correspondence between thought and thing. It is true that a lie is untruth. A lie is an actuality as a lie; but it does not correspond with the reality

it professes to express. Moreover it lacks the great element, quality, or mark of truth—namely, adaptation to continued faith. So truth is reality in expression corresponding to the reality it utters or manifests, and is qualified to satisfy or sustain permanent faith in it.

Jesus Christ said: "I am the truth." He is truth in person, truth personalized. He is the absolutely true utterance of what God is, for He is "God manifest in the flesh." In expression of the reality in God he was the absolutely perfect correspondence. His person fully manifested the reality and character of personal existence in God. In the trinity of the offices of God the Son Manifestation is first. In Him all Divine truth centers. He is the personal manifestation of the Divine at the center of the whole universe of truth and organizing all its vast harmony. Because of this He is the central Truth of Christian theology. The higher the realm the vaster the meaning of truth within it. In the realm of God, Jesus Christ is the ultimate truth. "In him are hid all the treasures of wisdom and of knowledge."

The truth of the Christian religion is inseparably bound up with the Person of Christ as the full and final revelation of God. In every way—morally, mentally, emotionally, in interest, in desire, in purpose and love He is the Truth of God in Person. His life was stainless and sinless; his character flawless and matchless. He is the ultimate measure and expression of what God is in sacrificial righteousness and holiness. Manifestly His spirit was purely, wholly that of God; and what His spirit was, He is. Better there could not be! Obviously He existed to make God known to us, and to manifest and impart Him in all possible ways.

Jesus Christ is also the Way—the Way to God, to life, to consummation of existence. "Way" may also mean highway, direction, and how to come to God and fulfilment in Him. While Christ is the Truth of Revelation, He is also the Way of Redemption. This expresses the perfection of His ministry of Saviourhood. All that He ever said or did, everything He suffered, and everything in Him pointed infallibly in two directions—Godward and Manward.

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Obediently true to God and vicariously true to man was the way He took. In Him we not only find our approach to God, but also in Him we live toward God. By Him we live and move and have our acceptance and fellowship with God. He is the Way in means, the Agent of our re-creation in His own image of Sonship. He is the Way of Progress, of achievement, and of the realization of the Kingdom of God.

He is also the Life, the very vitality of God-life, life from God, life in God, the life of God in man. Because He was the life of the Eternal Son, He could so give Himself to man as to be Son of Man. And so given He became the sacrifice to the Sovereignty of the Father, and at the same time He became the power to make dead souls alive and able to live unto the rule of God. All human life without Him is dead to God; and all human life in Him is forevermore alive to God and all good.

Nowhere have the terms "Way," "Truth," and "Life" higher and wider scope of meaning than in eternal life available in Jesus Christ. That He brings this unbounded blessing and sovereign reality into human life and personality is the great central truth of Soteriology, the Christian doctrine of Salvation. This is the theology of a Divine biology, the theology of the life that pulsates with the eternal vitality of God.

The moment theology ceases to center in, and be subservient to, Jesus Christ, it loses the all-important reality of the self-impartation of God in this Divine Vitality. For this reason Christology must ever lie at the heart of all theology which is really Christian.

If any should wonder why Christ is thus set forth under the caption of "Truth and Theology," let it be said, abstraction is the bane of theology. Abstract idealizations are devoid of vitality. To escape this we center all statement of truth in the concrete Christ, who is not only the living ideal, but also the means of its realization in human life and personality.

IV. The Material of Theology

Since vital Christian theology requires concrete truth as that which is alone suitable to it, where do we look for this material? As just suggested, the truth in the Person of Christ and related to Him as Redeemer and Saviour, naturally constitute a large part of this material. There is not only the truth of what He is, but also the truth He reveals about God, the Christian life, and all else. His own personality makes known much about Divine personality. He also gives the clearest light on human nature, its needs and possibilities. His power of redemption from sin, reconstruction in Sonship, and the nature of His Kingdom is the theme of the music of the Gospel. Since He is the Creator of the whole Christian world, all the story of His coming to us, His birth, life, deeds, ministry, teaching, death, resurrection, and ascension to His place of administration at the right hand of God constitute much of the valuable material that makes up Christian theology. What He is evermore to us is important theologically. His abiding place in human history as the greatest living influence in the world is the pulse-beat of His risen and redemptive life.

Naturally Christ is the first authority on His relation to the Father and the Holy Spirit, the nature of the Godhead itself, and the revelation of the Trinity in the Work of Redemption. Whatever is made known about the triune Godhead must always have much meaning for the Christian life, and must equally much concern Christian theology.

The Holy Scriptures constitute the primary written source of the material for Christian theology. They are the product of the Holy Spirit using chosen men as His instrument. As the Father is preëminent in personal source, the Bible is preëminent in written material. It is the only gallery in which His portrait hangs. It also pictures God the Father as He is to the Son. The personality of the Holy Spirit and His place and work in the life of the Godhead is likewise clearly taught. The Scriptures give the moving pictures of man from the beginning, his failure toward God, and the consequent desolation of sin's devastation through-

out human history. The story of Holy Writ about the redeeming love of God in the theocracy of the Old Testament, in the beginning and spread of Christianity, and all else from Genesis to Revelation furnishes thought—food for the life nourished by "every word that proceedeth out of the mouth of God."

It has been said that the Scriptures are themselves a product of religion. This is misleading, for it was really the Mind of the Holy Spirit which conceived and produced them. How far man was used in their production is considered more appropriately in Revelation and Inspiration. Being the very Word of God they are an invaluable storehouse of Divine instruction. What would Christian theology be without them as a source of material?

Christian thought and life also contribute theological material. It is often said that experience is the best teacher. Such instruction sinks deep in the soul. Christian experience does bring its own quota of material which could come in no other way. When the blind man had been healed and saw, he could say, "One thing I know." Of course, experience cannot teach us about matters not experiential in their nature; but truth which has been verified in our experience becomes all the more valuable and unassailable. To experience God's providential dealings, His power of conversion, deliverance from sin, and achievement of Divine fellowship and peace through Him, gives us much precious experiential theology.

All of the Bible which may be translated into experience is thus capitalized in personal realization. Experience is bound to vary with the persons who have it. There is, however, a unity in individual experience and also in the totality of Christian experience in general. The man who had sight given him by our Lord, could back up his theology by His experience. When Christ has given us a new soul and new eyes with which to see Him and all belonging to Him, we too can substantiate our theology by our experience.

Beside all this there are many auxiliary sources of theological material. If such did nothing more than add to the

content of the Christian mind, they would be valuable as an aid in interpretation. The human mind is wholly dependent on its content for power of reception and interpretation. There are subsidiary truths which strengthen the mind to take hold on the distinctively Christian truths all the more firmly. Of course, much depends on range and richness of personal endowments; but a well furnished mind is a great asset in Christian thinking. All the various lines of human thought, activity, and interest, the studies of history, philosophy, the languages, the sciences, and all human knowledge in general may aid as supplementary material in Christian theology.

V. The Organizing Idea of Theology

Viewpoint and organizing idea are much the same. In our statement of systematic theology we should take the point of view of Christian personality. The personal viewpoint is concrete, vital, and helpful. An an organizing idea it selects and arranges truth in adaptation to the making and the ministry of Christian personality.

While many and widely varying have been the viewpoints used in systematic theology, the experiential is nearest to the personal; but it is not possible for experience to be the organific idea of all the material available for Christian theology. Dr. Mullins who used this viewpoint in "The Christian Religion in its Doctrinal Expression," admits that it cannot be "the sole criterion of truth":

> "He would be a very unwise man who should attempt to deduce all Christian doctrines from his own subjective experience. As we shall soon see, Christianity is a historical religion. Jesus Christ is the sole founder and supreme authority as the revealer of God. The Scriptures are our only source of authoritative information about Christ and his earthly career. These are fundamental to any correct understanding of our religion. When, therefore, we speak of making Christian experience explicit in theological statement, we are simply seeking to understand Christianity first of all as a religion." (p. 3.)

The difficulty this raises for systematic theology is, because it is not primarily historical, nor is it technically Bib-

lical theology. Historical theology and the theologies of the Old and the New Testaments are studies apart by themselves. Then too we must go far beyond establishing historically that Christianity is a religion. Systematic theology must gather and arrange all the various truths of use in perfecting Christian knowledge and Christian personality itself to multiply its service.

It has usually happened that the organific idea in the mind of the theologian became the organizing principle of his theology. For example, an Arminian might use human freedom as his controlling idea. The Calvinist has held that the important thing to maintain is the Sovereignty of God. Calvin himself took the point of view of the Divine Will as Augustine had twelve hundred years before him. Luther's viewpoint was justification by faith. Schleiermacher's was the experience of dependence upon God. While Paul wrote Scripture by inspiration of the Holy Spirit and not systematic theology without this aid, he never left the great thought that he was a sinner saved by grace. In the New Testament the Epistle to the Hebrews was perhaps the first attempt at systematic statement. Its viewpoint is the supremacy of the new covenant over the old, the advance of Christianity beyond Judaism. Somehow the same truths have a way of taking on a different appearance when organized into different systems with different organific ideas. For example, Barthianism's doctrine of the Holy Scriptures looks very unlike that in Calvinism, or in the Reformation doctrine it so highly values.

It is worthy of note that one line of philosophy has come to the personal point of view ahead of theology. Personalism is surely the finest form and perhaps the most helpful which philosophy so far has taken. The children of this world's wisdom have been swifter in this matter than the children of Christian theology.

There are many reasons why the viewpoint of Christian personality is more nearly adequate to the purpose and need of Christian theology than others which have preceded it. God being personal, the Christian religion being an expres-

sion in the highest form of personal relation to Him, and its consummation being the fulfilment of personality in God as revealed in Christ, all Christian truth must then hinge on the making of Christian personality. Only the personal point of view enables one to survey and organize all the truth of personality in God, in Christ, in man, and in the religion of personal devotion to our Lord and Saviour Jesus Christ.

The value of all religious ideas or truths lies in the measure in which they are able to contribute to the upbuilding of Christian personality and in helping faithfully to represent and manifest God in Christ. The value of all organizing viewpoints lies in their assistance in arranging the truths of Christianity in a clear way, so that they do not obscure one another, and are adapted to the powers of assimilation and use possessed by the Christian mind. The order in which the Christian ideas are received into the Christian mind has something to do with facilitating their absorption by it and for deriving strength from them, just as the order of different foods eaten, and how they are thus associated together determines their effect upon digestion. Help to receive energy for the body from foods does depend upon what foods are taken together. Milk is good; and so are ripe cherries; but taken together they are likely to make trouble. Election is a great and helpful doctrine, but taken along with the invitation to sinners to repent and turn unto God it may make similar trouble.

VI. The Aim of Christian Theology

There are at least four great things in the aim of Christian theology. These are as follows:

1. The first of these is satisfaction to the Christian craving for the truth as it is in God in Christ. There is the hunger for the truth in other allied realms, for all truth is related in a closer affinity than we realize. The universe of truth is greater than that of the physical world. It covers the whole spiritual and supernatural realms. Every existence in the material world has its counterpart truths. In

the boundless world of spirit and God transcendent what vast reaches of truth there must be! Hence truths far outnumber and outshine the stars of heaven in multitude and brightness. There is a geography of truth. The eternal location, extent, and contiguity of truths need to be learned. Men need to be able to travel the continents of truth, and know where they are. It is no doubt asking too much to demand that students be able to traverse the whole universe of truth without getting lost. Yet no one ever has been lost with the Great Teacher by his side.

Every normal baby is born with a good appetite. Every healthy child of God is born with a hunger for His truth. God never intended that His children remain infants in knowledge. Hence the growing desire for wider and yet wider reaches of truth, and the more comprehensive survey of it. So Christian theology is the larger menu of the full fare for Christian living and serving. Besides this it provides a banquet for those with the wedding garments upon them. Every Christian mind is affianced to the Truth as it is in Christ, and shall one day sit at the banquet set on the table of the marriage festival of Christ and His Bride. Let us not set limits to the attainment and joy of true Christian minds. Let us "not to the marriage of true minds admit impediments."

2. The second mighty feature of the Christian aim in theology is to train disciples, teachers, and leaders. Our Lord and Master well knew that He could not hand over the leadership of His Church to uninstructed and untrained disciples. There is no life or calling under the sun which more needs and deserves thorough training in its constituent truths than does that of Christianity. Nowhere can the tyro work greater havoc than in the Church of God. We pity the herculean frame when it has a tiny brain and meagre intelligence. In Christianity as elsewhere knowledge should rise to the level and outreach of the life of which it forms a very important part. There is no surer mark of shrivelling efficiency and "falling away" than the present-day scoffing at and depreciating theology. How can we have the pre-

sumption to claim love for God and systematically deride the God-word of Christian theology? There is the kind of knowledge that vanishes away and the love that abides. When theological knowledge is that of the redeeming love of God, it will then abide as long as His love. Is our love for Him as abiding?

3. The third thing in the aim of Christian theology is that of full equipment for Christian evangelism. The Christian religion is essentially missionary. When the spirit and aim of evangelism has departed, Christianity loses its Divine passion and impetus. When it ceases to be missionary, the Church is without the Spirit of Christ and His hope of reaching the whole world.

There is never a soul-saving sermon preached that does not have in it Christian theology in some measure. The greater the missionary passion to push the confines of the Kingdom of God around the world till they meet each other, the greater the fellowship with Christ in His Great Commission Command. There is always a unique sense of the presence of Christ for those out on the firing line seeking to win the world for Christ. Truth achieved is greater than truth merely known. The Spirit of Truth is with those who achieve the truth of obedience to the Lord. Truth realized in personality is its ultimate form.

4. The fourth element in the aim of Christian theology is equipment adequate to meet the objections of critics and the assaults of enemies. Those spending their lives in husbandry and fruit raising are no little alarmed to find that enemies of all things grown for food are vastly multiplying. The more valuable anything is, the more enemies are after it. A similar abundance of enemies is found in the realm of Christianity. The demons of disintegration are everywhere in evidence and working overtime. The very preciousness of the Christian faith seems to attract all the more hostile forces of every kind.

In Christian life and work today one needs to know whereof he speaks, and to be able to give a reason for the faith and hope that is in him. He must also know the na-

ture and scheme of the whole Christian structure and life, and to understand clearly wherein the strength and defense of Christianity lies. The defender of the faith must know the divine strategy of advance in intelligence, in progress of thought in the truth—not away from it, and in overcoming as the Lord Himself does, by the word of His testimony—the testimony of Divine sacrifice, "the blood of the Lamb."

VII. The True Theological Attitude

We have defined Christian theology in terms of Christian personality. We may define Christian personality as that redeemed, realized, and fulfilled in Christ. Between regeneration and fulfilment there is a vast space of attainment, or the possibility thereof. To know this is an education in itself, or at least the foundation on which all real Christian education is built.

Lower forms of life function intuitively or automatically. Personality functions according to knowledge. It is also true that Christian knowledge is the fruit of the functioning of the Christian mind. It functions in acquirement and development. It corresponds in reciprocity with its counterpart environment—the available truth for the Christian life. Of this the greatest by far is the Word.

Others before us have known Christ. They, too, have thought much about Him; and we have entered into their knowledge. What should be the general attitude befitting the student of theology in view of this vast increasing accumulation of Christian effort? What qualities of mind and heart should he have to ensure thereto the Christian attitude? A true scientist must have the scientific attitude. A true theologian should have the theological attitude in keeping with the science of the Christian life and mission.

The operation of this attitude must proceed out of union with Christ which necessarily lies at the heart of Christian life. On the active divine side the Holy Spirit's control is central. On the human side the passion of devotion to Jesus Christ is deepest and best in the spirit of true theology. Without this its study cannot be truly Christian, for it is the

science of the Christian devotion at its very best in the field of thought and thinking.

Either the study or the stating of Christian theology is best undertaken and carried on as the worship of God. Thus it is a holy endeavor to adore Him with all the mind, all the heart, and in all the truth. If the undevout astronomer is mad, surely a thousand times more so is the unworshipping student of the endless galaxies of heavenly truths in the life and nature of God as revealed by our Lord and Saviour. Of what use to know God and the things of God, if the corresponding attitude and disposition of soul necessary to make this knowledge fruitful in every good work, be wanting?

Some one has wisely said: it is a crime to come cold to the study of theology. We study Nature and anything else best when we have the attitude of love for them. But none of these things calls for the love that is worship. The love of the creature instead of the Creator is the crime of the plenitude of today. On the other hand there is no real love for God that is not worshipful.

Because an increasing knowledge of God in Christ may be used to worship and adore Him in increasing measure, we have therein the true warrant for seeking enlargement of the horizon of theological knowledge. All our knowledge of God is unified in this supreme end and attitude—"to worship Him and enjoy Him forever."

The fullest enjoyment is reserved for the world to come. We are now in the field of battle and of service. Here we shall find our highest enjoyment in the highest achievement, in the greatest faithfulness of service, and in victories won by sacrifice to Christ.

As the Bible is best studied on our knees when praying for that communion of the Holy Spirit which enlightens us and builds us up, so theology is best studied with the human mind on its knees, so to speak, and the human heart in supplication before the throne of God, adoring Him who is the Truth and the Secret and the Teacher of all truth for enlargement and service in the Christian life.

Reviews of Recent Books

By the Editor

An Englishman in America, 1785: Being the Journal of Joseph Hadfield. Edited and annotated by Douglas S. Robertson. Toronto: The Hunter-Rose Company, Ltd.

There are few forms of literature so charming as a first-hand narrative of personal experiences, written by one who travels with his eyes open and understands the use of the pen. Such a narrative we find in these pages. Joseph Hadfield, a young man of twenty-five, visited Canada and the recently-formed United States in order to collect certain debts owing his uncle's firm in Manchester, England. To what extent he succeeded in this immediate object of his journey we are not informed; we are furnished instead with a remarkably interesting account of his adventures in the new land of America, and his meeting with many distinguished people. At Mount Vernon he was a guest of General George Washington; in New York and its vicinity he met Stephen van Rennselaer, Mr. Rutger Bleeker and the Roosevelts, whose "genius is cramped" and who, with their narrow Dutch notions, "remain miserable with their riches." In spite of "irregular and ill-paved streets" he is impressed by "the great beauty of Boston," where he meets the chief citizens and is introduced to Miss de Blois, "the belle of Boston," and listens to her music on the harpsichord. He is profoundly impressed with the revolution that the events of the War seem to have produced; a city of Puritans has been transformed into a city of Deists. He believes this characteristic attitude is sure to produce "one continuous scene of confusion and wickedness," and indicates, in proof of this position, the laxity of law enforcement.

Considering the period in which he lived, and the difficulties of transportation, Mr. Hadfield's travels were extensive. His attitude is singularly fair and irenic, in spite of the fact of severe strain and mutual misunderstanding existing at that time between England and the United States.

The annotations of the editor, Mr. Robertson, an able and brilliant Canadian journalist, are illuminating. He has made a distinct contribution to American historical literature by the discovery and publication of the faded yet fascinating diary of young Joseph Hadfield, who, by the way, lived far into the nineteenth century and died at the age of 92, in the year 1851.

The Finality of Jesus for Faith: An Apologetic Essay. By Alexander Martin, D.D., LL.D., Principal of New College, Edinburgh. New York: Charles Scribner's Sons. $2.00.

We must present a new apologetic, or rather the ancient apologetic in vigorous modern terms, if we would with triumphant energy enter into the heart of things and capture the souls of the diverse and many-minded populace. The older apologetic has largely lost its force. The word itself is repulsive and ambiguous. The term "evidences of Christianity" is somewhat better, but by no means accurate. In labored language the cosmological, the teleological, the ontological and other arguments were advanced and elaborated, while we remained cold. Intellectual dialectics do not soften the heart. An intelligent listener may admit all of the arguments of a systematic and learned apologetic, but he will never be led into the fruitful land of faith by accepting "freezing reason's colder part." The true apologetic is the presentation of the person of Christ, and that is the apologetic that is presented in this volume with convincing clarity and force.

In the opening chapter, which considers the Christian faith in its historical relativity, Dr. Martin elaborates the comments of Professor Bury on "the illusion of finality," that accepts that which is relative for final truth. Systems triumph, exult in their finality—and then decay. In the realm of religion it is especially important that we should find the essence of the faith, the irreducible substratum which endures throughout the flux of history. With an open mind, and within the sphere of religious experience, we should inquire whether, at a certain point in history, an ultimate Worth appears which leaves nothing more for the spiritual craving of men to desire.

This ultimate Worth, as expressed in the person of Jesus Christ, is the subject of the author's critical study. He considers Jesus as the Rabbi, the Messiah-Son, the Sin-

less One, the Saviour and the Judge. He disclaims any attempt to define the person of Jesus dogmatically. He adopts the maxim that "a thing is what it does," and the various functions that Jesus fulfilled are taken as a sufficient and unanswerable indication of His significance. So considered, He is found to assume a unique supremacy in the spiritual order of life. Jesus, in short, is an absolute spiritual value, changeless, eternal. He exercised a perfect relationship of understanding with God. He was "sent into the world that men might live through Him." The affirmations of Christian experience attest the truth of these claims of Deity and Saviourhood. Jesus is final for faith.

Thus the author combines the two elements of a sound spiritual apologetic, the person of Jesus and the authoritative attestation of Christian experience. The argument of the author is progressive, and accumulates convincing energy as it proceeds. In these strange days, abounding in relativities and uncertainties, of passing fads and substitutes for saving faith, it is heartening to listen to the voice of a wise teacher, whose critical labors eventuate in the firm assurance that Jesus is absolute in the realm of religion.

DAILY COMMUNION. By Samuel McPheeters Glasgow. Grand Rapids: William B. Erdmans. $1.00.

Such words as communion, devotion, self-examination and meditation, and the spiritual disciplines that their practice involve, are all too rare in our day. This book is a manual for the morning watch throughout the year. There is set for each day a passage of Scripture, an enheartening meditation, and one or two stanzas from some inspiring hymn. The entire selection for each day may be read in a few moments; but it forms an appropriate and harmonious message for the soul, before venturing forth into the tasks and trials of the day.

THE POSSIBLE SELF: A Study in Religious Education as Adaptation. By Frank S. Hickman. New York: The Abingdon Press.

Many good Christian people look with disapproval upon "the new psychologies" as distinctly harmful to a sound religious faith. As a matter of fact there are various new psychologies, representing very diverse attitudes and tendencies. Behaviorism is essentially an American system, quite without influence in England and Germany. It banishes personality, consciousness, the soul, and regards man as a machine. Psychoanalysis has had a wide vogue in this country. Its founder, Sigmund Freud, is an atheist. The system is helpful in some of its remedial features; but some of its doctrines, such as those of the dominance of the sex-psychoses, are fantastic as well as repulsive.

The two chief psychologies of today, however, those of Purposivism (or the Hormic psychology) and the German system of Gestalt, are distinctly helpful to faith; and their leading exponents, Dr. MacDougall of Harvard and Dr. Köhler of Berlin, are men of reverent spirit. Each of them has splendid possibilities in the realm of religious education, as also in that of general education.

In this volume Dr. Hickman, already well known for his *Introduction to the Psychology of Religion,* applies the principles of purposive psychology to the interpretation of the problem of self, especially in the education of the growing child. He draws attention, at the outset, to the fact that if the element of purpose be introduced mechanism vanishes. He accepts the most widely current definition of education, which regards it as the progressive adaptation of the subject to its environment. As education advances this process of adaptation becomes more complex. From the physical it proceeds to the social, intellectual and spiritual. Adaptation is either passive or active, accommodative, or purposive. Intelligent adjustment is the parent of all real progress. In the midst of shifting values and the abandonment of old techniques, new and reconstructive effort in the realm of religious education are imperatively demanded. The new education should use the methods of traditional religion, where these are worthful, but new methods are also necessary in this new day.

So the author considers the functioning subject, emphasizing the fact and dignity of the purposeful self, its identity in the midst of change, and its hereditary foundations. Then, in describing the dynamics of selfhood, he outlines the hormic theory, indicates the importance of the hormic drive, and shows its relation to the principle of interest, both in its bearing upon immediate and remote goals of effort. The discussion of habit and learning, in their connection with the main theme, and the development of associational reactions in the physical, mental and religious realms, form the gist of the concluding chapter. The author's conviction is that by continued purposive

training of the child his "spiritual promise" may be fully realized, as it is taught to "knit itself up around religious centers of interest." We have seen no book more admirably suited to the present-day needs of teachers of religious education.

CYCLOPEDIA OF EVANGELISM. By Charles L. Goodell, D.D., New York: Harper and Brothers.

In the field of evangelism the world over, no name is more intimately known and honored than that of Dr. Goodell, the Executive Secretary of the Department of Evangelism of the Federal Council of Churches. He brings together here in one volume, three of his books, "Heralds of a Passion," "What Are You Worth?" and "Pastor and Evangelist." The three discussions go well together. The first sets forth the very heart of the pure evangel of Jesus as it expresses itself in vigorous service, tender sympathy and self-regardless sacrifice. The second is a series of addresses delivered to tens of thousands of students in the colleges and universities, to young people's assemblies, and to people in general, on those vital evangelistic themes which should interpenetrate all orders of society, all interests, and all occupations. The last of the three discussions of the volume concerns itself with the ideals and functions of the pastor as a winner of souls and a spiritual leader in the community where he exercises his ministry. Much is said in our day with regard to the value of a humanitarian religion. Such a religion usually dispenses with a personal God, disregards the supernatural, and makes the welfare of man the end and aim of all effort. It lacks the Christly impulse and is inchoate in its ideals and barren of rich fruitage. Here is presented a peerless humanitarianism, centered in the worship of Christ and obedience to His message. It is a vivid exposition of the evangelistic principle and passion. The principle, as interpreted by Dr. Goodell, is elemental and vitally productive, while the passion is neither a mere sentimental nor an abnormal and ungoverned energy of spirit; but a dynamic that is life-changing and character-building. Chapters like those on "The Table-Talk of Jesus," "New Men for the New Age," "Evangelism for the Times" and "The Pastor and His Own Soul" reveal the intimacy of the author with the "deep things of God" and as well with the urgent needs of the church and its ministry, and the demands of the present hour in evangelistic service.

THE SENSIBLE MAN'S VIEW OF RELIGION. By John Haynes Holmes. Introduction by Stephen S. Wise. New York: Harper and Brothers. $1.00.

In his preaching Dr. Holmes possesses imagination, a passion for righteousness, and the art of clear expression; and all of these rare gifts appear in this volume, which is the tenth book to be issued in Harper's Monthly Pulpit. It would be well for the conservative thinker, who will certainly differ quite strenuously from the author on practically every theological "fundamental," to read these sermons carefully. They are keen, arousing and alive with the spirit of sincere conviction. Nevertheless, they are the interpretations of a humanitarian religion which fails distressingly to meet the profounder needs of the human soul. There is a lack of coherency, calling for those exact definitions that are not furnished, between the first sermon, which gives its title to the book, and the third sermon on "Religion as an Opiate." Probably Dr. Holmes would not care to be called scientific. There is certainly no careful analysis here, and no exactitude in the use of terms. The ideals are lofty though vague. Zest and fervor, genuine love of humanity, and a zeal for high ethical standards permeate the pages. The best that the humanitarian can offer, however, judged by the test of practical value, is but a dim reflection of the fulness and glory of the Gospel of Christ. The author's culmination of his argument on "Is There a Right to Happiness?" is significant, and worth noting as one of the working principles of Dr. Holmes' faithful espousal of the cause of social justice throughout his ministry in New York City. He there interprets life "not as happiness to be lightly enjoyed but a conflict to be heroically waged."

AMERICAN PREACHERS OF TODAY. By Edgar De Witt Jones. Indianapolis: The Bobbs-Merrill Company. $2.00.

This is not a book of sermons, of which we have a superabundance in these days, but a group of brief biographical accounts of a number of present-day preachers of eminence, a sort of expanded "Who's Who." The subjects of these pleasant and very interesting biographies are drawn from the various Protestant denominaions, who march in company wih one Roman Catholic priest and one Jewish rabbi. All of them are friends or acquaintances of the author, so the personal element enters naturally into

the descriptions and eulogies; and they are eulogies rather than characterizations, informal and chatty appreciations rather than critical appraisals. Dr. Jones is a man with many friends, and he chooses his friends with discretion. His tributes are evidently the overflowing of a kindly and generous heart.

CASE STUDY OF PRESENT-DAY RELIGIOUS TEACHING. By Hugh Hartshorne, Ph.D., and Elsa Lotz, Ph.D. New Haven: Yale University Press.

At the first meeting of the Religious Education Society, held in Chicago in the winter of 1902-03, the earliest accent of importance was laid upon the vital discipline of training in normal fashion the youth of the churches. One has only to examine the contents of this volume to realize the vital and valuable progress that has been made in the thirty years of the history of modern religious education. The authors here present the report of a thoughtful first-hand study of 150 class sessions, conducted by skilled teachers. The cases examined were critically appraised, and typical instances are described in this report, with helpful and revealing comments. From the review of these vivid case studies the ordinary teacher will be guided in the search for wise methods and in the avoidance of those that are harmful. The analysis of the types of teaching is followed by a summary of the cases in terms of criteria, while the closing section is devoted to a study of organizational difficulties and the handicaps set up by the behavior of parents, of pupils, and of the teachers themselves. The whole treatment is admirable and thoroughly in accord with a sound and approved modern pedagogy. The volume is issued by the Institute of Social and Religious Research, of which Dr. J. R. Mott is President.

THE ART OF HAPPINESS, or The Teachings of Epicurus. By Henry Dwight Sedgwick. Indianapolis: The Bobbs-Merrill Company. $2.00.

When Marius the Epicurean came into possession of a comfortable fortune, upon the death of his father, he journeyed from his country estate to the Imperial City, eagerly desiring to fathom the philosophies of life in which the sapient savants, the cultured and the leisure classes, were interested. Walter Pater, in his charming style, has revealed to us the adventures of the young aristocrat, in his search for enlightenment. Marcus turned from the sternness of the Stoic and the cynical Egoism of the sceptic to the balanced wisdom of the Epicurean, and remained a follower of the cult until the revelations of the Christian group brought him a higher joy at life's close.

Since Pater published his exquisite appreciation of the higher values of the Epicurean teachings, probably no more fascinating description of the doctrines of the "Higher Egoism" has been given to the public than appears in this volume. Its subtle charm holds the attention of the reader easily from start to finish. It is written in the present-day manner, without rhetorical flourishes or adornments; and it discusses in the fashion of a gentleman the various important articles of the Epicurean creed, and such elements of that creed as concern the moralities, art—and especially the major "art of living"—friendship, leisure, books and reading; the passions, life and death, and the inter-play of the egoistic and altruistic impulses. The misunderstanding of the inner and true meaning of the Epicurean teachings has been widespread. In correcting such misinterpretations, Mr. Sedgwick clearly indicates the high place assigned by the school or cult to knowledge and meditation, to wise choices and avoidances, to serenity of spirit and the judicious control of the cruder impulses and the more demoralizing urges of the lower self, and to that spacious freedom that lies at the heart of this balanced philosophy of life. Epicurus missed the vision of the best; but he was a great human—and humane-teacher.

WHAT CAN WE BELIEVE? A Study of the New Protestantism. By James Gordon Gilkey, M.A., D.D. New York: The Macmillan Company. $1.50.

The author does not favor any sort of religious camouflage. At the outset he deprecates the efforts of those church leaders who, in order to establish and maintain friendly relations amongst all the Protestant churches, minimize the differences between the Old Protestantism and the New, claiming that the two teach essentially the same doctrines, the difference being only a difference in terminology. Dr. Gilkey has two very definite opinions, which are emphasized constantly throughout his discussion. He is sure that there are "significant and irreconcilable differences of attitude and approach" between the old and the new, and with this view we heartily agree. He is also convinced that the new or liberal Protestantism possesses far more of truth and

excellence than the old, and that, openly dissatisfied with nineteenth century orthodoxy, it will attract to itself more and more successfully, though perhaps rather slowly, people with discerning minds, and will win and hold "the intellectual respect and personal confidence of a sizeable group of well-educated, discriminating, and intellectually independent people."

The author expresses himself with admirable clearness of style and vigor of statement. He discusses such perennial problems as those of suffering, providential care, ethical standards, prayer and immortality, with simplicity and strength. An avowed liberal, he lacks, in his outlook, the very old-fashioned "passion for souls," as well as the world-vision and the accent of victory, that have characterized the great leaders of the Christian enterprise throughout the centuries.

He is impatient with a Christianity which consists of a "mass of theological doctrines worked out by Paul and John," and codified in more or less authoritative creeds. To him true Christianity is the little groups of creative ideas taught by Jesus, together with the new spirit of kindness which flowed from these ideas. This the New Protestantism teaches, interprets, and seeks to practice. Unfortunately, however, the New Protestantism lacks the keenness, virility and tremendous spiritual efficiency of the Old or enduring Protestantism.

LIFE BEGINS AT FORTY. By Walter B. Pitkin. New York: Whittesey Press; McGraw Hill Book Company. $1.50.

Here is a stimulating message from a level-headed optimist. Professor Pitkin looks at life as a whole, estimates it judiciously from the standpoint of the higher values, and sanctifies our souls by clear visions of life's possibilities. In the superb chapter on "Busy Leisure," for instance, he shows us how we may "squeeze the syrup of joy out of the lazy hours"; in "Play After Forty" he suggests ways by which the 2,500 hours a year not employed by the "necessities" can be wisely used; while in "The New Division of Labor" he shows that, although the heavy work of the world must be done by the young, the later years may be gloriously devoted to expansive, exciting and precious learning. The author dodges no difficulties, but he overmatches all difficulties with his exhibition of the purposes, ideals and devotions that should enrich the elder years. Everybody ought to read this book, for it possesses the rare faculty of holding the interest of the reader in such fashion that every sentence provokes applause, or an appreciative smile or a loud-voiced "Amen!"

THE RESURRECTION OF THE DEAD. By Karl Barth. Translated by H. J. Stenning. New York: Fleming H. Revell Company. $1.50.

There are few phenomena in the history of Christian thought so amazing as the birth and swift spread of the theology already so widely-known as Barthianism. In a remarkably short space of time the names of Barth, Brunner and Bultman have become familiar in all parts of the Christian world. The Barthian theology, as set forth in *The Commentary on the Epistle to the Romans,* the most famous of Barth's books, and in his other writings, rests upon the thesis that God is real, and that the Bible everywhere asserts that He alone is real, sovereign and the absolute personality. The gospel, as God's Word to man, emphasizes two operative concepts, that of the worth of the human soul and that of the necessity for proclaiming the Kingdom of God. The God-message is eternal, and has as great significance for the men of this twentieth century as for those of the New Testament era.

Both in his *Romans* and in the present volume on *The Resurrection of the Dead,* the author insists upon "the Crisis," and his system is, therefore, often called the "Theology of Crisis." The crisis consists in the definite relation of the eternal God with each particular man, and of each man with God. It is the permanent crisis of time and eternity; of the "here and now" and God, the "Totally Other." The philosophers, Barth says, "call this crisis in human knowledge 'the origin' or the absolute. The Bible sees at this focal point Jesus Christ." Through Jesus Christ men come to the belief in "the resurrection of the body," in "God," and in the "origin." The nearest approach to a genuine disclosure of the nature of eternity is found in the resurrection life of Christ, so faith in that resurrection life is pivotal. A critic has well said that such ideas are either supremely profound or supremely absurd.

Faith in God, as the Bible preaches it, is only possible to one who has squarely faced the fact that he must die. Death is the gate of resurrection. It is only in the face of nothingness that life has received its eternal value. The men who eat, drink and are merry are outside of God. The resurrection is coincident with the God-idea, so belief in the resurrection is another name for God, for it brings us into immediate

fellowship with the eternal. The present volume is in point of fact an exposition of Paul's First Epistle to the Corinthians, the first fourteen chapters of which are an approach to the fifteenth, which is the key-chapter, the heart and glory of the entire Epistle, and of the entire Gospel. The roots of the eternal life lie in the knowledge of the risen Christ, and He is the full and perfect revelation of God.

THE OXFORD MOVEMENT, 1833-1933. By Shane Leslie. Milwaukee: The Bruce Publishing Company. $2.00.

Many readers will disagree with one of the earliest sentences in this book, to the effect that the Oxford Movement "is the only intellectual movement England has ever bred." However this may be, the Movement made a remarkable impact upon the intellectual and religious life of England. It produced three very definite reactions in the spiritual life of the times in which it had its rich development; it contributed to the Roman Church such able leaders as Newman and Manning, and greatly strengthened the cause of that Church in the British Isles; it brought into being the Anglo-Catholic party, which continues until now, and was never more vigorous than it is today; and it influenced poetry, art and general literature to a degree hardly paralleled by any other primarily religious crusade. Mr. Leslie traces the beginnings of the Movement and then passes on to describe the three phases of its growth during the hundred years of its existence. In his concluding chapter he makes a clear analysis of the verbal and essential differences between the Romanists and the High Anglicans, and estimates the reasons for the increase in Catholic membership, which now numbers two and a quarter million, and the establishment of a Catholic school system in England and Wales. The author gives us a fine, well-balanced and enlightening account of the great Movement whose centenary is this year being celebrated.

THE APE AND THE CHILD. By W. N. Kellogg and L. A. Kellogg. New York: Whittesey House; McGraw Hill Book Company. $3.00.

Professor and Mrs. Kellog took into their home, and trained as a playmate of their little boy, a young chimpanzee. The present volume is a report of the comparative growth and development of the two subjects of study. The results of the investigation are valuable, both for psychology and more indirectly for anthropology. They would, of course, have had a far greater value if the investigation and training, which continued only for nine months, could have been carried on for a much longer time. However, in some respects data collected by Professor and Mrs. Kellogg possess even a greater worth than the lengthy researches of Dr. Koerner and others, for more reliable results are naturally obtained through the treatment of a young ape in the home environment, rather than amid the artificial surroundings created by partial captivity in a cage or under the confining conditions common to the method of most animal investigators.

After summarizing basic likenesses and differences between the ape and the child, the authors state and elaborate the comparisons that they made through all manner of careful tests, pertaining to the various functions of eating, sleeping, walking, manifestations of dexterity, play, social, affectional and emotional behavior, and learning process, memory and recognition, the methods of communications and the use of language. The orientation of the behavior of the two subjects is very complete. The authors admirably avoid the temptation to draw any general conclusions from limited data, or to make any sort of dogmatic conclusions. They study the phenomena and state the results based upon the facts they have obtained. Thus the method is quite serenely scientific. Nevertheless, the interest element, as well as dominating the work of the observers, the clear and precise style used in the descriptions here given, make the book a fascinating narrative for the general reader.

Our Contributors

Dr. Henry J. Wicks is minister of the important church at Buckhurst Hall, Essex, in the suburbs of London. He has traveled and lectured in America. An address of his which was published in a recent issue of the *Christian World Pulpit*, is a powerful plea for the renewed emphasis upon the Supernatural in Religion, in face of the New Humanism and other modern tendencies. Dr. Kyle M. Yates is an able and brilliant professor in the Southern Baptist Seminary, Louisville, Ky. Professor Livingston holds the Chair of Evangelism in the Eastern Baptist Seminary, and is building a remarkable evangelistic work of instruction and clinical discipline in that institution. Dr. William A. Hill is the Secretary of the Missionary Education Board of the Northern Baptist Convention, and a widely known and honored leader in large educational enterprises. Rev. H. J. Flowers is pastor of the Pantygwydr Baptist Church in Swansea, and a leader amongst Welsh Baptists. He is a valued contributor to various American periodicals. Those who have read Dr. Adams' previous articles are eager to listen whenever he has a message to give, for his words are wisdom and strength. Dr. Champion is the Professor of Theology in the Eastern Baptist Seminary, a teacher of rare gifts and inspiring influence.

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